Benedictinorum THE Anglorum

Strange and Prodigious RELIGIONS, Customs, and Manners, Of Sundry Parts of NATIONS.

CONTAINING,

I. Their ridiculous Rites and Ceremonies in the Worship of their several Deities.

II. The various Changes of the *Jewish* Religion, and the State it is now in; with the final Destruction of *Jerusalem* under *Titus*.

III. The Rise and Growth of *Mahometanism*, with the Life of that great Impostor.

IV. The Schisms and Heresies in the Christian Church; being an account of those grand Hereticks the *Adamites*, *Muggletonians*, *&c.* All intermingled with pleasant Relations of the fantastical Rites both of the Ancients and Moderns in the Celebration of their Marriages, and Solemnization of their Funerals, *&c.*

Faithfully collected from ancient and modern Authors; and adorned with divers Pictures of several remarkable Passages therein.

By *R. D.*

LONDON, Printed for and sold by *Hen. Rodes* next door to the *Bear Tavern* near *Bride-Lane* in *Fleet-street*. 1683.

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January 26 1938

TO THE
READER.

IF the Variety and Greatneſs of Subjects are capable of affording ſatisfaction to a Reader, you will have in this Piece I now preſent thee wherewith abundantly to ſatisfie thy Curioſity. You have firſt a perfect Account of the different Opinions of Mankind concerning a Deity; their ſeveral fantaſtical Ceremonies in their Devotion and Worſhip; and likewiſe a Compendium of the many Schiſms and Hereſies that have been in the Chriſtian Religion it ſelf. Then you are entertained with the Life, Death, and abominable Doctrine of that grand Impoſtor Mahomet; *and this Account may in ſome kind be a means to hinder others from falling into the like Errors and Abominations. After this you have*

a Deſcription of the diverſe and ridiculous Rites of moſt Nations of the Univerſe, in their Cuſtoms, and Celebration of Marriages, and Solemnization of Funerals, intermingled with ſeveral Inſtances of extraordinary Love and Affection. Then you have a relation of the ſeveral ſore Bodings and Apparitions that foretold the Fall of Jeruſalem, *with all the circumſtances of the final Deſtruction of that famous City; with many other inſtances too long here to inſert. So that you have in this Epitome what has been the ſubjects of the greateſt* Pens *which have filled many large Volumes, and would require a great deal of time to read over; and I hope may be a means to induce us to bleſs and praiſe God the more, for having brought us into the light of Truth when we ſee how many millions of men have wandred in ſuch horrible Darkneſs.*

R. D.

The Manner of the Antient Virginians in their Worshiping of Idols Page 20

Strange and Prodigious Religions, Cuſtoms, and Manners, &c.

AMongſt the many millions of Faces which have been, and are to be ſeen in the World there are not any two of 'em that are exactly, and in all points alike: and tho there may be ſome ſimilitude in Voices, and in the Deportment and Behaviour, yet there is ſomething in every one that is peculiar, and a certain Air that ſerves to difference and diſtinguiſh one man from another; ſo there is no leſs variety in the Wits, Minds, and Inclinations of men. From whence proceeds, not only the alteration and variety of the Cuſtoms and Manners of Nations, and particular Perſons, but the ſeveral ſorts of Idolatrous Worſhip, and Paganiſm, that have been in the World, and the many Sects and Schiſms that have ſtarted up in the true Religion it ſelf. Which to make appear, is the ſcope and buſineſs of the following Diſcourſe.

I. And firſt, we will begin with *Paganiſm*, and ſhew the ſtrange Whimſies and Caprices of mankind in their Opinions of a Deity, and the Worſhip that was to be paid thereto. Thus then, the antient *Babylonians* worſhipped *Jupiter* under the name of *Belus*, *Bel*, and *Baal*, *Juno* under the name of *Aſtoroth*, or *Aſtorte*. And their

Prieſts called *Chaldeans* and *Magi* were bound by their Superſtitious Diſcipline to worſhip the Sun, and ſo was the King to offer him every day a white Horſe richly furniſhed. The *Fire* they alſo worſhipped, and the *Earth* too, under certain Names: to the *Earth* they kept a certain Feaſt for five days in *Babylon*; where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhipped alſo *Venus*; for maintaining of whoſe Service, the Women proſtituted themſelves to Strangers: theſe held a Divine Providence, but denyed a Creation, and were much addicted to Aſtrology and Divination. *Ninus* was the firſt Idolater; who after the Death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with Divine Honours, at *Babylon*, and in the reſt of his Dominions: thus they were Men whom the *Pagans* affirmed to be Gods; and every one according to his Merits and Magnificence, began after his Death to be worſhipped by his Friends: thus all the Idols of the *Gentiles* were the Images of dead men. The *Egyptian* God *Oſiris* was a Man, who, becauſe he diſtinguiſhed every Region in the Camp by their Colours, in which, Dogs, Oxen, and other Beaſts, were painted; therefore, after his Death, he was honoured under thoſe Shapes: and this begot in 'em ſuch a Veneration for thoſe Creatures, that when there was a mighty Famine in *Egypt*, ſo as that all kind of Food failed them, they betook 'emſelves to feed upon Man's Fleſh, when in the mean time they ſpared Dogs, Cats, Wolves, Hawks, *&c.* which they worſhipped as their Gods; and not only forbore to lay Hands upon them, but alſo fed them, and that too with Man's Fleſh. The Ancients were no leſs ridiculous in the Choice of their Gods than in their Worſhip to 'em: for, if we do but conſider *Jupiter*'s Adulteries, his Inceſts with his own Siſter *Juno*, and his Daughter *Minerva*; if his Sodomy with *Ganymedes*, his raviſhing of *Europa* and many others; if his Impiety againſt his Father *Saturn*, whom he drove out of his Kingdom,

and

and forced to hide himself in *Italy*; if we consider these things, we must needs say that he was so far from being a God, that he scarce deserved the name of a Man, but rather of a Savage Beast; and indeed, not unlike in Salacity to the Goat his Nurse. Such another God was *Saturn*, a cruel Murtherer of his own Children, and whose chief delight was to have little Children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard, *Vulcan* was but a Smith, *Apollo* a Shepheard and Mason, *Mars* a Souldier, *Neptune* a Marriner, *Minerva* a Spinster or Weaver, *Saturn* a Husband-man, *Esculapius* a Physician? so as that they had no other Deity but what were Men, and the lowest of Men too. And no less abominable was their Cruelty in their Sacrifices and Offerings; for, there was a brazen Statue of *Saturn*'s at *Carthage*, with hands somewhat lifted up; the Statue it self was open, hallow, and bending towards the Earth, a Man or Youth was solemnly laid upon these Arms, and thence he was streight tumbled down head-long into a burning Furnace that was flaming underneath. This burning alive was bestowed upon that God yearly, upon a set day, and at other times also, even with multiplyed Victims, especially in case of any great Calamity that should befall the City. Accordingly upon the Slaughter they received by *Agathocles*, they made a Decree, (I tremble to speak it) to offer up two hundred of their noblest Youths in this manner to *Saturn*; and who would believe it, there were as many more who freely offered themselves to the same Death.

II. So great a Reverence to Religion had the *Æthiopian* Kings, to the time of *Ptolomy* King of *Egypt*, that whensoever the Priests of *Jupiter*, who was worshipped in *Meroe*, declar'd to any of them that his Life was hateful to the Gods, he immediately put an end to his days; nor was there any of them found to have had a more tender Regard to the Safety of his own Life than he had Reverence to Religion; till King *Arganes*, who

leſt the Prieſts ſhould tell him he ſhould dye, began with themſelves, put them all to Death firſt, and thereby aboliſhed the Cuſtom. At *Hierapolis* in *Syria* was a magnificent Temple, where men uſed to geld themſelves and put on Womens Apparel; ſuch Prieſts were called *Galli*: Here ſtood two, *Priapi* or *Phalli*, and within the Quire, (into which the Chief Prieſt only might enter) ſtood *Jupiter*'s Statue, ſupported with Bulls, *Juno*'s with Lyons, having in one hand a Scepter, and a Diſtaff in the other. In the Temple ſtood *Apollo*, whoſe Oracles were much conſulted; if the Petition was liked the Image would move forward, if otherwiſe, backward. They had divers Feaſts, the greateſt was that of the *Fire*, where they ſet divers Trees, hung with divers ſorts of Beaſt for Sacrifice on Fire, after they had carryed about theſe Fires (in Proceſſion) to their Idols. Here the gelded Prieſts wound each other, and divers young men at this Feaſt geld themſelves. Here was much confuſed Muſick, Diſorder, Fury, and Prophecyings. Into the Temple none might enter in thirty days in whoſe Family any died, and then his Head muſt be ſhaved. He that but look'd upon a dead Corps was excluded the Temple a whole day. To touch a Dove was Abomination, becauſe *Semiramis* was transformed into a Dove; and ſo it was to touch Fiſhes, becauſe of *Dercito*, the Mermaid and Mother of *Semiramis*, half a Fiſh and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was bound to cut his Hair on his Head and Brows, to ſacrifice a Sheep, to lay the Head and Feet of the Sheep upon his own Head, to crown himſelf, to drink cold Water only, and to ſleep on the Ground till his Return: the young men were bound to conſecrate their Hair, then to cut it in the Temple, and to offer it in a Box of Gold and Silver, with their Names inſcribed thereon. The *Phœnicians* were bound to offer yearly Sacrifices of young Children to *Saturn*, and in the Temple of *Venus* to practice not only Whoredom but

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Sodomy also; The *Phœnicians* were bound to prostitute their Daughters to *Venus* before they marryed 'em. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with Beatings and Howlings, to whom they performed solemn Obsequies. The *Arabians* worshipped the Sun and Moon, Serpents, Trees, and other such like Deities. The *Nabathæans* burned Frankincense to the Sun or his Altar; they do not bury their Dead, but lay 'em, even their Kings, on Dunghils. Adultery is Death among 'em, but Incest is no Sin. In *Panchæa* is a rich stately Temple, adorned with Statues, and the Priests ruled all there both in politick and ecclesiastick Affairs.

III. The ancient *Persians* had neither Temples, Altars, nor Images, holding these improper for their Gods; but on the tops of Hills offered Sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priests used neither Musick, Vestments, nor Libaments, but only his Tiara or Head-attire, crowned with Mirtle. To Lye and be in Debt are heinous Crimes with them; so it is to spit, wash, or piss in a River, which with them are hallowed. The old *Scythians* had neither Temples, Images, nor Altars, for any of their Gods, except for *Mars*, whose Temples they erected of bundles of Twigs heaped up together: Instead of his Image they set up an old Iron Sword, to which they offered yearly Sacrifices of Cattel and Horses, and of Men every hundredth Captive, with whose Blood they besprinkled *Mars*'s Sword; then they cut off the right Shoulders of the slain men, and fling them into the Air: they used to wound first, and then to strangle the Beast which they sacrificed, praying to that God to whom they offered the Beast: they kindled no Fire of Wood, for the Country yielded none; but they burned the Bones of the Beast to boyl the Flesh withal; if they want a Vessel they boyl the Flesh in the Beast's Paunch; they use no Vows, nor any other Ceremonies.

IV. The *Tartars* worſhipped the Sun, Stars, Fire, Earth, and Water, to whom they offered the firſt Fruits of their Meat and Drink each morning before they eat and drink themſelves. They believe there is one God, Maker of all things, yet they worſhip not nor pray unto him. They place Idols at the Tent doors: theſe Idols being made of Silk and Felt, are offered the firſt Fruits of Milk, Meat, and Drink; the Hearts alſo of Beaſts, which they leave before them all night, and then eat them in the morning: they offer Horſes to the Emperour's Idol, which none afterward muſt ride; they do not break, but burn the Bones of their Sacrifices; by their Diſcipline they muſt not touch the Fire with a Knife, nor meddle with young Birds, nor pour Milk, Drink, or Meat, on the ground, nor break one Bone with another, nor make Water within their Tents, with divers other ſuch Traditions, which if violated, are puniſhed with Death, or elſe redeemed with much Money. They believe another World, but ſuch as this. When one dyeth he hath Meat ſet before him, and Mare's Milk, his Friends eat a Horſe, and burn the Bones thereof for his Soul; they bury alſo with him a Mare, a Colt, and a Horſe, bridled and ſadled, his Gold and Silver alſo; and they ſet upon Poles the Horſe Hide that was eat, that he may not be without a Tent in the other World. They uſe to feed the Ghoſts or Spirits with Mares Milk caſt in the Air, or poured on the Ground. They have their religious Votaries or Monaſteries, amongſt which there is an Order called *Senſchin*, which eat nothing but Bran ſteeped in hot Water. They do not worſhip Idols, nor do they marry, but they hold Tranſanimation, and divers other ridiculous Opinions. They have a ſtrange Cuſtom among them, that their Prieſts on high Trees preach to them, and after Sermon beſprinkle their Auditors with Blood, Milk, Earth, and Cow-dung, mixed together: and no leſs ſtrange it is, that they do not bury their Dead but hang them upon Trees. But the

Tartars

Tartars were not all of one Religion; for as they compose several Nations, so they had several Sects in their Paganism. Before the Corps of any great Man they set a Table, furnished with all sorts of meats; with the Odour of which, they think the departed Soul is refreshed, and heartned against the burning of the Body. They cast into the Fire, with the Body, Pictures of his Men, Women, and Horses, and other things to serve in the other World.

V. The Inhabitants of *Nova Zembla* worship the Sun so long as he is with them, and in his absence the Moon and the North-Star, having no Religion prescribed them by Law. To the Northern Star they offer a yearly Sacrifice of their Deer, which they burn, except their Head and Feet: they sacrifice also for their Dead. The *Samodyes*, which are subject to the *Zar* of *Muscovy*, are much addicted to Witchcraft and Idolatry; among them, each Kindred have their Temple, where they sacrifice. Their Priest is he that is eldest, whose Ornaments are small Ribs and Teeth of Fishes and Wild Beasts hanging about them, with a white Garland on his Head; in his Divine Service he doth not sing, but howl, and that so long, till he become like a Mad-man, and then falls down as though he were dead, but riseth again, ordereth five Deer to be sacrificed, and thrusts a Sword half way into his Belly, still singing, or howling rather; the Sword he takes out again, heats it in the Fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two Women, standing by him, pull off his Head and left Shoulder, with a small Line by which they pull the Head and Shoulder into a Kettle of hot Water; but he reviveth again, and cometh out whole as he was before. In *Samogitia*, a small Province between *Poland* and *Lithuania*, the Inhabitants nourish among them a kind of four-footed Serpents, about three handfuls in length, which they worship as their Houshold Gods, attending them with Fear and Reverence when they call them

out to their Repasts; and if any mischance do happen to any of the Family, it is imputed presently to some want of due Observance of these ugly Creatures. They are naturally inclined to Divinations, Charms, and Sorceries, and frequently abused, as for the most part such People are, by diabolical Illusions. The *Lithuanians* anciently had Fire and Serpents for their Gods, nourishing the last in their Houses, and keeping the other continually burning; the Priests and Ministers of the Temple always adding Fewel, that it might not fail: the *Vestal* Fire was not kept more carefully at *Rome*, nor with greater Ceremony. To this God whom they called *Dishpan*, or the *Lord of the Smoak*, they used to sacrifice young Pullets, to the other, Cocks.

VI. The *Saracens* in old time adored the Star of *Venus*; they worshipped likewise the Image of *Venus* set on a great Stone, on which they believed that *Abraham* lay with *Hagar*, or else that he tyed his Camel thereunto while he was sacrificing *Isaac*. In the beginning of Spring, and in the beginning of *Autumn*, the Sun entring into *Aries* or *Libra*, the *Arabians* used to cast Stones upon heaps, being naked and bare-headed, with Cryes, and going about their Idols, kissing the Corners in honour of their Gods. This they used at *Mecca*, in honour of *Venus*; and therefore in that Solemnity did they cast Stones under their Privities, because those Parts were under her Dominion; only, whereas Nakedness was immodest, some ordained that they should bind a Cloath about their Reins. This *Mahomet* found before his time, and did not reject, as he did some other idolatrous Rites, but in their Pilgrimage Rites they still observe it. The *Moxi*, a sort of *Tartars*, at a certain time in the Year, take a Horse, which they set in the Field, with his four Legs tyed to four Posts, and his Head to another Post fastned in the Ground; This done, one of them standing at a convenient Distance, shooteth him to the Heart; afterwards they slay him, and observing certain Ceremonies about the Flesh, eat the same.

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The Skin they fill with *Chaff*, and in each of his Legs thrust a streight Stick, that he may stand upright as if he were alive; lastly, they go to a great Tree, and lop there from as many Boughs as they think good, and make a Room or Seller in that tree, where they set this Horse on his Feet, and worship him, offering unto him Foxes and divers Beasts which bear rich Furrs; of which Offerings the Trees hang full. There are another sort of *Tartars* who worship the Sun, as they do also a red Cloath fastned to the top of a Pole, and eat Serpents, Worms, and other Filth.

VII. The Inhabitants of *Bascia*, a Province lying somewhat to the South of *Tartary*, are Idolaters and Magicians, cruel and deceitful, living on Flesh and Rice. Scarce a days Journey from hence is *Chesmur*, the People whereof are wickedly cunning in their deviliſh Arts, by which they cause the dumb Idols to speak, the day to grow dark, and other marvellous things, being the Well-spring of Idols and Idolatry in those parts, They have Hermites after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, contain their Bodies in streight Chastity, and are very careful to abstain from such Sins wherewith they think their Idols offended, and live long. In the Province of *Tanguth*, bordering likewise upon *Tartary*, their Temples are made like the *Christians*, capable of four or five thousand Persons. In them are two Images of a Man and Woman, lying in length forty foot, all of one Peice, or Stone; for which use, they have Carts with forty Wheels, drawn by five or six hundred Horses and Mules, two or three Months Journey. They have also little Images with six or seven Heads, and ten Hands, holding in each of them several things, as a Serpent, Bird, Flower, *&c.* They have Monasteries, wherein are men of Holy Life, never coming forth, but have food carryed them thither daily: their Gates are walled up, and there are an infinity of Fryer-like Companions passing to and fro in their Cities.

Caindu is a Heathenish Nation, where, in honour of their Idols, they prostitute their Wives, Sisters, and Daughters, to the Lust of Travellers; which being entertained in the House, the good man departeth, and the Woman setteth some Token over the Door, which there remaineth as long as this Stallion Stranger, for a sign to her Husband not to return till the Guest be as well gone from her House as Honesty from her Heart, and Wit from his Head. In *Cailar* and *Cailocoram* are such monstrous huge Idols, that it is reported, some of 'em may be seen two days before a man comes at 'em.

VIII. And now I will proceed to give an Acconnt of the Gods and Religion of *China*; and begin with what *Odoricus* affirmeth, That at *Kaiton* or *Zaiton*, he found two Convents of *Minorite* Fryers, and many Monasteries of Idolaters; in one whereof he was, in which, as it was told him, were three thousand Votaries, and eleven thousand Idols: one of those Idols, less than some others, was as big as a Popish St. *Christopher*. These Idols they feed every day with the smoak of hot Meats set before them, but the Meat they eat themselves. At *Quinsay*, a *Chineze* conveyed him into a certain Monastery, where he called to a Religious Person, and said, this *Raban Francus*, that is, this Religious *French-man*, cometh from the Sun-setting, and is now going to *Cambaleth* to pray for the Life of the Great *Chan*, and therefore you must shew him some strange sight: then the said Religious Person took great Baskets full of broken Reliques, and led me into a little walled Park, and unlocked the door: we entered into a fair Green, wherein was a Mount in form of a Steeple, repleniſhed with Herbs and Trees; then did he ring with a Bell, at the sound whereof, many Creatures, like Apes, Cats, and Monkeys, came down the Mount, and some had Faces like Men, to the number of four thousand, and two hundred, putting themselves in good order, before whom he set a Plat-

a Platter, and gave them those 'Fragments; which, when they had eaten, he rung the second time, and they all returned to their former places. I wondered at the sight, and demanded what Creatures they were; they are, said he, the Souls of Noble-men, which we here feed for the love of God, who governeth the World. And as a man was honourable in his Life, so his Soul entreth after Death into the Body of some excellent Beast; but the Souls of simple and rustical People possess the Bodies of more vile and bruitish Creatures. Neither could I dissuade him from the Opinion, or perswade him that any Soul might remain without a Body.

IX. *Gasper de la Crux* being in *Canton*, a City of *China*, entred a certain Religious House, where he saw a Chappel, having therein, besides many of her things of great Curiosity, the Image of a Woman with a Child hanging about her Neck, and a Lamp burning before her. The Mystery hereof none of the *Chinezes* could declare. The Sun, Moon, Stars, and especially Heaven it self, are Gods of the first form in their Idol School. They acknowledge *Laocon Tzanter*, the Governour of the Great God, (so it signifieth) to be eternal and a Spirit. Of like Nature they esteem *Causay*, unto whom they ascribe the lower Heaven, and power of Life and Death: they subject unto him three other Spirits, *Tauquam*, *Teyquam*, *Tzuiquam*, the first supposed to be Author of Rain, the second of Humane Nativity, Husbandry, and Wars, the third is their Sea *Neptune*: to these they offer Victuals, Odours, and Altar Cloaths, presenting them also with Plays and Comedies. They have Images of the Devil, with Serpentine Locks, and as deformed Looks as here he is painted; whom they worship, not to obtain any good at his hand, but to detain and hold his hand from doing them evil. They have many he and she Saints in great Veneration, with long Legends of their Lives. Amongst the chief of them are *Sichia*, the

first

firſt Inventer of their Religious Votaries of both Sects; *Quannia* an *Anchoreſs*; and *Neoma*, a great *Sorcereſs*. Fryer *Martin*, in one Temple in *Uchco*, told a hundred and twelve Idols. They tell of one *Hujanſin* in the Province of *Cechiam*, which did much good to the People, both by Alchimy, making true Silver of Quick-ſilver, and by freeing the Metropolitan City from a huge Dragon, which he faſtened to an Iron Pillar, ſtill ſhewed, and then flew into Heaven with all his Houſe Mice and all, Lye and all, and there they have built him a Temple; the Miniſters whereof, are of that Sect. *Thauſu* and *Trigautius* writes of certain Gods called *Foe*, which they ſay go a viſiting Cities and Provinces; and the *Jeſuits* in one City were taken for theſe Idols *Foe*. At *Sciauchim*, they in time of Drought proclaimed a Faſt, every Idol was ſollicited with Tapers and Odours, for Rain; a peculiar Officer with the Elders of the People, obſerved peculiar Rites to this purpoſe, the Prieſts went on Proceſſion all in vain. When the City-Gods could do nothing, they fetched a Country Idol, called *Locu*, which they carry about, worſhip, and offer to: but *Locu* is now grown old; thus they ſaid of his Deafneſs: at laſt they go to a Witch, who told them, *Quonim*, a Goddeſs, was angry that her Back was burned, meaning the Converts which burn'd their Idols; which incenſed them againſt the Chriſtians. *Hoaquim* is the name of an Idol, which hath rule over the Eyes, which they carry about in Proceſſion, and beg in his name. In time of Trouble they have Familiarity with the Devil. *Pedro de Alfero* obſerved, being in a Ship with a *Chineze*, in this ſort; They cauſe a man to lye on the Ground groveling, and then one readeth on a Book, the reſt anſwering, and ſome make a ſound with Bells and Tabors. The man in ſhort ſpace beginneth to make Viſages and Geſtures, whereby they know the Devil is entred, and then do they propound their Requeſts, to which he anſwereth by a Word or Letters. And when they

they cannot extort an answer by Word, they spread a red Mantle on the Ground, equally dispersing all over the same a certain quantity of Rice: then do they cause a man, that cannot write, to stand there, themselves renewing their former Invocation; and the Devil entring into this man causeth him to write upon the Rice: but his Answers are often full of Lies. In the Entries of their Houses they have an Idol Room, where they incense their Deities Morning and Evening: they offer to them the sweetest Odours, Hens, Geese, Ducks, Rice, Wine; a Hogs-head boyled is the chief Offering; but little hereof falleth to the God's share, which is set in a Dish apart, as the tips of the Hogs Ears, the Bylls and Feet of the Hens, a few Corns of Rice, three or four drops of Wine: their Books tell much of Hell; their Devotions little. Their Temples are homely and filthy, no Oracle is in any of them; they have Fables of men turned into Dogs or Snakes, and again metamorphosed into men: and they which believe the Pains of Hell, yet believe, after a certain space, that those damned Souls shall pass thence into the Bodies of Beasts. But their Idolatries and religious Rites will better appear, if we take a view of their different Religions and Sects.

X. The *Chinezes* do conceive thus of the Creation, That there was one *Taine*, who created *Panzon* and *Paullina*, whose Posterity remained ninety thousand Years; but they, for their Wickedness, being destroyed, *Taine* created *Luitzam*, who had two Horns, from the right came men, from the left came Women. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be man or Wife; for then they think that these two Gods are angry with them. In *Canada* the Natives worship the Devil, who when he is offended with them, flings Dust in their Eyes. The men marry two or three Wives, who after the Death of their Husbands never marry again, but go still in black, and besmear their Faces with Coal-

Coal-Duſt and Greeſe: they do firſt expoſe their Daughters to any that will lye with them, and then give them in Marriage. They believe, that after Death their Souls aſcend unto the Stars, and go down with them under the Horriſon, into a Paradiſe of Pleaſure: They believe alſo, that God ſtuck a multitude of Arrows in the Beginning, into the Ground, and of theſe ſprung up Men and Women. They have divers ridiculous Opinions of God, as, That he once drank much Tobacco, and then gave the Pipe to their Governour, with a Command that he ſhould keep it carefully, and ſo doing, he ſhould want nothing; but he loſt the Pipe, and ſo fell into Want and Miſery. They uſe to ſing to the Devils, Praiſes; to dance about Fires which they make to his Honour, and leap over them. They bemoan the Dead a great while, and bring Preſents to their Graves. In *Florida* the Chief Deities are the Sun and Moon, which they honour with Dances and Songs. Once a Year they offer to the Sun a Harts-hide ſtuffed with Herbs, hanging Garlands of Fruits about his Horns, ſo preſenting this Gift toward the Eaſt, they pray the Sun to make the Land produce the ſame Fruits again: but to their Kings they uſe to ſacrifice their firſt-born Males; much of their Devotion, like the reſt of barbarous Savages, conſiſting in ſinging, dancing, howling, feaſting, and cutting off their own Skins. Adultery in the Woman is puniſhed with whipping. In ſome parts of this Country the next of Kin is permitted to cut the Adultereſſes Throat, and the Woman to cut the Adulterers Throat. In ſome parts alſo of the Country they worſhip the Devil; who when he complains of Thirſt, humane Blood is ſhed to quench his Thirſt. When a King is buryed, the Cup wherein he uſed to drink is ſtill ſet upon his Grave, and round about the ſame are ſtuck many Arrows; the People weep and faſt three days together; the neighbour Kings, his Friends, cut off half their Hair: Women

are

are hired, who for six Months howl for him three times a day. This honour the King and Priest have, that they are buried in their Houses, and burned with their Houses and Goods.

XII. In *Mexico*, besides their inferiour Priests they had one Chief, whose Habit was a Crown of rich Feathers on his Head, Pendants of Gold with green Stones at his Ears, and under his Lips an azure Stone. His Office was to receive the Body of the Dead King at the Temple door with a mournful Song, to open the Breast of the sacrificed Man, to pull out his Heart to offer it to the Sun, and then to fling that to the Idol to which the man was sanctified: The inferiour Priests in the interim, holding the Legs, Arms, and Head of the sacrificed Wretch, whilst his Heart was taking out. They used also to flay off the Skins of men, and cloath some therewith, who went about dancing, and forcing People to offer them Presents or else they would strike them over the face with the bloody Corner of the Skin. The Priests Office also was to burn Incense before their Idols every Morning, Noon-tide, Evening, and at Mid-night, for then, with Trumpets and Coronets they sounded a long time; which done, they burned the Incense in Censures with much Reverence, and then they beat themselves and draw Blood with sharp Bodkins; they preach also on some Festival days to the People. The Revenues of the Priests were great: the Temples, in State, Magnificence, and Wealth, exceed ours. The Priests were all anointed, and wear their Hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous Beasts, which made them without fear, and armed them with Cruelty. They painted their Skins black; they washed their new born Children, and let them Blood in their Ears: they performed Marriages by asking the Parties mutual Consent, and tying together a Corner of the Womans Vail with the Corner of the Man's Gown, and so brought them to the Bride-

groom's

groom's Houſe, cauſing the Bride to go ſeven times about the Hearth. They buried the dead either in their Gardens or on Mountains; ſometimes they burned the Body: and if he was a great man they killed his Chaplain and his Officers to attend him, burying alſo Wealth with him, that he might not want in the other World. The Prieſt uſed to attire himſelf in theſe great Funerals, like a Devil, with many Mouths, and glaſs Eyes, and with his Staff ſtirred and mingled the Aſhes. When the King dyed the Prieſts were to ſing his Elogies, and to ſacrifice two hundred Perſons to ſerve him. Adultery was puniſhed with Death, and ſo was Diſhoneſty in their Nuns and Monks, of which there were two great Cloyſters at *Mexico*.

XIII. The *Indians* of *Peru* believed commonly, That the Souls lived after this Life, and that the Good were in Glory and the Bad in Pain; ſo as there is little difficulty to perſwade them to theſe Articles. But they are not yet come to the Knowledge of that point, that the Bodies ſhould riſe with the Souls: and therefore they did uſe a wonderful Care to preſerve the Bodies, which they honoured after Death. To this end their Succeſſors gave them Garments, and made Sacrifices unto them, eſpecially the King's *Inguas*, being accompanied at their Funerals with a great number of Servants and Women for their Service in the other Life: and therefore on the day of his deceaſe they did put to death the Woman he had loved beſt, his Servants and Officers, that they might ſerve him in the other Life. When as *Guanacapa* died (who was Father to *Atagualpa*, at what time the *Spaniards* entred *Peru*) they put to death a thouſand Perſons of all Ages and Conditions, for his Service to accompany him in the other Life, after many Songs and Drunkenneſs they ſlew them; and theſe that were appointed to death, held themſelves happy. They did ſacrifice many things unto them, eſpecially young Children, and with the Blood they made a ſtroak on the dead man's Face from

one

one Ear to the other. This Superstition and Inhumanity to kill both Men and Women to accompany and serve the Dead in the other Life, hath been followed by others, and is at this day used amongst some other barbarous Nations. And as *Apollo* writes, it hath been in a manner general throughout all the *Indies*. The Reverend *Beda* reports, That before the *English-men* were converted to the Gospel, they had the same Custom, to kill men to accompany and serve the dead. It is written of a *Portugal* who being Captive among the *Barbarians*, had been hurt with a Dart, so as he lost one Eye, and as they would have sacrificed him to accompany a Noble-man that was dead, he said unto them, That those that were in the other Life would make small account of the dead if they gave him a blind man for a Companion; and that it were better to give him an Attendant that had both his Eyes: this Reason being found good by the *Barbarians*, they let him go. Besides this Superstition of sacrificing Men to the Dead, being used but to great Personages, there is another far more general and common in all the *Indies*; which is, to set Meat and Drink upon the Grave of the dead, imagining they did feed thereon; the which hath been an Error amongst the Ancients, as St. *Augustine* writes, and therefore they gave them Meat and Drink. At this day many *Indian* Infidels do secretly draw their dead out of the Church-yard, and bury them on Hills, or upon Passages of Mountains, or else in their own Houses. They have also used to put Gold and Silver in their Mouth, Hands, and Bosom, and to apparel them with new Garments, durable, and well lined under the Herse. They believe that the Souls of the dead wandred up and down, and endured Cold, Thirst, Hunger, and Travel; and for this Cause they make their Anniversaries, carrying them Cloaths, Meat, and Drink.

XIV. The Kings *Inguas* of *Peru* caused Images to be made to their Likeness, which they called *Guacos*, or Bro-

Brothers, cauſing them for to be honoured like themſelves, which was in this ſort. They took a Captive, ſuch as they thought good, and before they did ſacrifice unto him their Idols, they gave him the Name of the Idol to whom he ſhould be ſacrificed, and apparelled with the ſame Ornaments like their Idol, ſaying, that he did repreſent the ſame Idol: and during the time that this Repreſentation laſted, which was for a Year in ſome Feaſts, in others ſix months, and in others leſs: they reverenced and worſhipped him in the ſame manner as the proper Idol, and in the mean time he did eat, drink, and was merry. When he went through the Streets the People came forth to worſhip him, and every one brought him an Alms, with Children, and ſick Folks, that he might cure them and bleſs them, ſuffering him to do all things at his Pleaſure, only he was accompanyed with ten or twelve Men leſt he ſhould fly. And he, to the end he might be reverenced as he paſſed, ſometimes ſounded upon a ſmall Flute, that the People might prepare to worſhip him. The Feaſt being come, and he grown fat, they killed him, opened him, and eat him, making a ſolemn Sacrifice of him.

XV. The chief Idol of *Mexico* was *Vitziliputzli*; It was an Image of Wood like to a *Mars* ſet upon a Stool of the Colour of Azure, in a Brankard or Litter; at every Corner was a piece of Wood in form of a Serpents head. The Stool ſignified that he was ſet in Heaven; his Idol had all the Fore-head azure, and had a Band of azure under the Noſe, from one Ear to the other; upon his Head he had a rich Plume of Feathers, like to the Beak of a ſmall Bird, the which was covered on the top with Gold burniſhed very brown; he had in his Left hand a white Target, with the Figure of five Pine-apples made of white Feathers, ſet in a Croſs, and from above iſſued forth a Creſt of Gold, and at his Sides he had four Darts, which (the *Magicians* ſay) had been ſent from Heaven for the doing mighty

mighty Acts and Proweſſes; in his Right hand he had an azured Staff, cut in faſhion of a waving Snake.

XVI. The People of *Peru*'s chief God was *Wirachocha*, by whom they underſtood the Maker of all things; next to him they worſhipped the Sun and the Thunder after him: the Images of thoſe three they never touched with their bare hands: they worſhipped all the Stars, Earth, Sea, Rain-bow, Rivers, Fountains, and Trees. They adored alſo wild Beaſts, that they might not hurt them; and in ſign of their Devotion, when they travelled they left in the Croſs-way and dangerous Places, old Shoes, Feathers, and if they had nothing elſe, Stones. They worſhipped the Sun, by pulling off the Hairs from their Eye-brows. When they fear, they touch the Earth, and look up to the Sun: they worſhip alſo the dead Bodies of their Emperours, and indeed, every thing they either affected or feared. They have ſome glimmering Knowledge of the beginning of the World, of *Noah*'s Flood, and they believe the end of the World, which they ſtill fear when the Sun is eclipſed, which they think to be the Moon's Husband: they held their Prieſts in ſuch eſteem, that no great matter was undertaken by Prince or People without their Advice. None had Acceſs to their Idols but they, and then only when they are cloathed in white, and proſtrate on the Ground. In ſacrificing they abſtain from Women, and ſome out of Zeal would put out their own Eyes. They uſed to conſult with the Devil to whom they ſacrificed men and dedicated Boys in their Temples for Sodomy. They had alſo their Temples richly adorned with Gold and Silver, and their Monaſteries for Prieſts and Sorcerers. Their Nuns were ſo ſtrictly kept, that it was Death to be deflowred: after fourteen years of age they were taken out of the Monaſtery, either to ſerve their Idols (and ſuch muſt be Virgins ſtill) or elſe to ſerve as Wives and Concubines to the *Ingua* or Emperour. They are very frequent and ſtrict in their

their Confeſſions, and chearfully undertake what Penance is enjoyned them: but the *Ingua* confeſſeth only to the Sun. After Confeſſion they all waſh in Baths, leaving their Sins in the Water; they uſed to ſacrifice Vegitables, Animals, and Men, chiefly Children, for the Health or Proſperity of their *Ingua*, and for Victory in War. In ſome places they eat their man Sacrifices, in others they only dryed and preſerved them in Silver Coffins; they anoint with Blood the Faces of their Idols and Doors of their Temples, or rather, Slaughter-houſes.

XVII. Before the *Engliſh* planted Chriſtianity in *Virginia*, the Natives worſhipped the Devil and many Idols, as yet they do in many places there. They believe many Gods, but one principally, who made the reſt, and that all Creatures were made of Water, and the Woman before the Man, who by help of one of the Gods, conceived and bore Children. They are all *Anthropomorphites*, giving to their Gods the form of Men, whom they worſhip with praiſing, ſinging, and Offerings. They hold the Souls Immortality, Rewards and Puniſhments after this Life, the one in Heaven, the other in a burning Pit towards the Weſt. The Prieſts are diſtinguiſhed from other People by Garments of Skin, and their Hair cut like a Comb on their Crowns. They carry their Gods about with them, and ask Counſel of them. Much of their Devotions conſiſted in howling and dancing about Fires, with Rattles, or Gourd, or Pompian Rinds in their hands, beating the ground with Stones, and offering Tobacco, Deers Suet, and Blood on the Stone Altars. They undertake no matters of Conſequence without advice of their Prieſts, the chief whereof, is adorned with Feathers and Weaſels Tails, and his Face painted as ugly as the Devils. They bury their Kings (after their Bodies are burned and dryed) in white Skins, within Arches and Mats, with their Wealth at their Feet, and by the Body is placed the Devils Image: the Women

men express their Sorrow with black Paint and Yellings for twenty four hours. None but the King and Priest may enter these Houses where the Images of Devils, and their Kings, are kept. Instead of saying Grace at Meat they fling the first Bit into the Fire; and when they will appease a Storm they cast Tobacco into the Water: sometimes they sacrifice Children to the Devil.

XVIII. In *Hispaniola* they worshipped the Sun and Moon, which they say at first shined out of a Cave; and their Tradition is, That out of two Caves came Mankind; the biggest men out of the greatest Cave, and the least men out of the lesser Cave. They worship also divers Idols with ugly Shapes, by which the Devil useth to speak to them; these they call *Zemes*, to which they kept divers Festivals. In these they had their publick Dances, with the Musick of Shells tyed about their Arms, Thighs, and Legs. The King sits drumming, when the People present themselves, having their Skins painted with divers Colours of Herbs. When they sacrifice they use with a sacred Hook to thrust down their Throats to turn up their Stomachs: then they sit down in a Ring cross-legged and wry-necked about the Idol, praying their Sacrifice might be accepted. In some places the Women dance about their Idols, and sing the Prayers of their ancient Kings; then both Sexes, on their Knees, offer Cakes, which the Priests cut, and give to every one a piece: this each Man keeps as a Relick against Dangers. If any fall sick, the Priests impute this to their neglect in the Idol's Service; therefore exhort them to build a Chappel, or dedicate a Grove to their God: they think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid.

XIX. In *Malabar* they have a *Pagod* or Idol, which they worship, seated upon a brazen Throne, and crowned with a rich Diadem: From his Head issue out four Horns, from his Mouth four Tusks, his Eyes fiery, like

like a Glow-worm, his Noſe flat and ugly, his Viſage terrible, his Hands like Claws, his Legs and Thighs like thoſe of a Lion; in a word, we cannot paint the Devil in a more ugly Figure than they do their God. Unto this *Pagod* or his *Prieſt*, they offer the Virginity of all their Daughters; the *Pagod* having, in the place of his Privy Parts, a Bodkin of Gold or Silver, upon which the Bride (marryed moſt commonly at ten or twelve years of Age) is forcibly ſet; the ſharpneſs of it being ſuch, that it forceth out the Blood in great Abundance; and if ſhe prove with Child that Year, it is ſaid to be of his begetting, and the more eſteemed. Others with more Humanity, inſtead of torturing their Daughters on this wretched Idol, (paralel almoſt to the offering their Sons to *Moloch* amongſt the *Syrians*) preſent them to the *Bramini* or *Idol-Prieſt*, to be deflowred the firſt Night of the Wedding: and without one of theſe two Handſels no man is ſuffered to enjoy the uſe of his Wife; not their Kings themſelves. More priviledged yet than many VVomen neighbouring on them, in that they are not compelled to burn themſelves with their Husbands Bodies, but may have many Husbands, either ſucceſſively or at once, as they liſt themſelves: and if at once, ſhe ſends her Children to that Husband (as we know who did) who ſhe thinks to have the beſt right to them.

XX. The former Story brings to mind a Cuſtom amongſt the *Scots*, which took beginning, as the *Scottiſh* Hiſtorians affirm, in the Reign of *Ewen* the Third, who is the fifteenth King in their Catalogue, after the firſt *Fergus*. This *Ewen* being a Prince much addicted, or wholly rather given over unto laſciviouſneſs, made a Law, that himſelf and his Succeſſors ſhould have the *Maiden-Head* or firſt Nights Lodging with every VVoman whoſe Husband held Land immediately from the Crown; and the Lords and Gentlemen, of all thoſe whoſe Husbands were their Tenants or *Homagers*. This was it ſeems the Knights Service, which

which men held their Estates by, and continued till the days of *Malcolm Conmor*, who at the Request of his VVife *Margaret*, (she was the Sister of *Edgar Atheling*) abolished this Law, and ordained, That the *Tenants*, by way of Commutation, should pay unto their Lords a Mark in Money; which Tributes, the Historians say, is still in force.

XXI. In *Loango*, a Country under the Line, they worship Idols, and are circumcised. Every Tradesman appeaseth his God with such things as belong to his Trade; the Husband-man with Corn, the VVeaver with Cloath, *&c.* At the Death of their Friends they kill Goats, to the honour of their Idols, and make divers Feasts in memorial of the dead. They will rather dye than touch any Meat which is prohibited by their Priests. At *Keaga*, the Sea-Port of *Loango*, there is an Idol kept by an old VVoman, which is once a Year honoured with great Solemnity and feasting. There is another Idol at *Morumba*, thirty Leagues Northward, where Boys are sworn to serve this God, and are initiated with hard Diet, ten days Silence, Abstinence from certain Meats, and a Cut in their Shoulder, the Blood of which, is sprinkled at the Idol's Feet. Their Tryals of Life and Death are in the Presence of this Idol. At *Anzichi* they are circrmcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring Countries the People are Man-eaters and worship the Devil, to whom they offer Sacrifice, which they continue from Morning till Night, using charming Vociferations, dancing and piping.

XXII. *Gentilism* is likewise professed in *Guinea*, for they adore strawen things, instead of God, of whom they speak blasphemously, calling him evil, black, and the Author of their Miseries; and that they are no ways beholding to him for what they enjoy, but to their own Industry. They put within their Rings, Wheat, Water, and Oyl, for their God to feed upon: such

Rings

Rings are worn by many, as Preſervatives againſt Danger. Their Prieſts uſe to preach to them on Feſtival days, and after Sermon to beſprinkle the Infants with Water, in which a Newt doth ſwim. They conſecrate to their Idol the firſt Bit and Draught of their Meat and Drink. But, I believe this black God they rail againſt is the Devil, whom their cunning Prieſts repreſent to that ignorant People in ſome black and ugly Shape, ſometimes of a black Dog. If they paint themſelves with Chalk, they think they do good Service to their God. When he is angry with them they uſe to bribe the Prieſt with Gold; ſo their Fiſhermen are uſe to do when they have no ſucceſs at Sea: the Prieſt with his Wives, walk in Proceſſion, knocking his Breaſts and clapping his Hands, then hanging ſome Boughs from their Necks, and playing on a Timbrel, the Prieſts fling Wheat into the Sea, to appeaſe the angry God. They have certain Trees in great Veneration, conſulting with them as with Oracles, uſing divers fooliſh Ceremonies. They worſhip a certain Bird which hath Feathers like Stars, and a voice like a Bull. The *Tunny* is a ſacred Fiſh with them, and not to be touched; ſo are the Mountains, whoſe Tops they daily feed, or the Prieſts rather, with Meat and Drink, When one dieth the Prieſt makes Gods of Straw to accompany the Dead into the other World; Wine and good Chear are ſent with him, and Servants with his Wives: if he be the King, theſe are ſlain to wait upon the King, and their Heads advanced upon Poles round about the Grave. They hold it a Sin to ſpit on the Ground. The Tueſday is their Sabbath. They uſe Circumciſion, and ſome other *Turkiſh* Ceremonies.

XXIII. The *Goths* believed, That the Dead went into a pleaſant place, where their God *Tamolxines* ruled: to him they uſed ſtill to ſend a Meſſenger, choſen out among themſelves by Lot, who in a Boat of five Oars went to ſupplicate for ſuch things as they wanted. Their manner of ſending him was thus; They took him

Hand

Hand and Foot and flung him upon the points of sharp Pikes; if he fell down, they concluded that the God was well pleased with that Messenger; if otherwise, they rejected him as an unworthy Envoy: therefore they chose another, to whom they gave Instructions, before he died, what he should say to their God; and so having slain him upon their Pikes, committed the dead Body in the Boat to the mercy of the Sea. The *Lithuanians* used to burn their chief Captives to their Gods. The *Lusitanians* ripped open the Bowels of their Captives in their Divinations, and presented their right hands, being cut off, to their Gods. The *Sclavonians* worshipped an Idol called *Suantovitus*, whose Priest, the day before he sacrificeth, makes clean the Chappel, which none must enter but he alone; and whilst he is in it he must not draw his Breath, but hold his Head out of the Window, lest with his mortal Breath he should pollute the Idol. The next day, the People watching without the Chappel door, view the Idol's Cup; if they find any of the Liquor which was put there wasted, they conclude the next years Scarcity, but otherwise they hope for Plenty; and so they fill the Cup again, and pray to the Idol for Victory and Plenty: then pouring out old Wine at the Idol's Feet, and offering to him a great Cake, they spend the rest of the day in gormondizing: it is held a sin and dishonour to the Idol, not to be drunk then. Every one payeth a piece of Money to the Idol's maintenance; to which also is paid the third part of all Booties taken in the War. To this purpose the Idol maintaineth three hundred Horse, whom the Priest paid, being the Idol's Treasurer. In *Lithuania*, *Russia*, and the adjacent places, the Rusticks offer a yearly Sacrifice of Calves, Hogs, Sows, Cocks, and Hens, about the end of *October*, when their Fruits are all gathered in, to their Idol *Zicmiennick*: they beat all these Creatures to death, then offer them with Prayers and Thanksgivings; which done, they fall to eating and drinking,

flinging firſt pieces of Fleſh into every Corner of the Houſe.

XXIV. The ancient *Brittains* worſhipped *Mercury* in the firſt place, as being the God of High-ways, Journeys, Gain, and Merchandizing. After him they worſhipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They and the *Germans* were wont to ſacrifice Men ſometimes, ſo did the ancient *Britains*, which with the *Gauls* had the ſame Religion and Prieſts, called *Druides*, from the Oaks, under which they uſed to teach and ſacrifice; for, they expounded all Religious Myſteries, taught the Youth, decided Controverſies and Suits in Law, ordained Rewards and Puniſhments; and ſuch as obeyed not their Decrees they excommunicated, debarring them from all Divine Exerciſes, and all Commerce with Men. Theſe *Druides* had one chief over them, whoſe Succeſſor was always elected: they were free from paying Taxes, from ſerving in the Wars, and had many other Priviledges. They committed not the myſteries of their Religion to Writing, but to the Memory of their Diſciples, who ſpent many years in learning by heart their Precepts in Verſe. They believed the Immortality of Souls, they read Philoſophy to their Scholars. It is thought by ſome, that *Diana*'s Temple ſtood where St. *Paul*'s Church in *London* ſtands now; and *Minerva* had her Temple at *Bath*; and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worſhipped the ſeven Planets, among which, *Thor*, the ſame with *Jupiter*, was chief; from him *Thurſday* was denominated. Next was *Woden*, or *Mars*, *Wedneſday* is ſo called from him: *Frea*, or *Frico*, was *Venus*, to whom *Friday* was dedicated, as *Tueſday* to *Tuiſco* the Founder of the *German* Nation: but the *Germans* at firſt had neither Images nor Temples, but abroad worſhipped the Sun, Moon, and Stars. Mother *Earth* was in chief Eſteem among them; to her they dedicated a Chariot in a Grove, which was lawful only for the Prieſt to touch. He was never to leave the Chariot,

riot, which was always covered with Cloth, and was drawn by two Oxen in Procession: then Holy-Days were appointed; at the end of her Journey, she, with the Chariot and Cloth, were washed in a certain Lake; but the Ministers who performed this Work, were never seen any more, but were swallowed by the Lake, and the Goddess restored again by her Priest to her Grove.

XXV. The old *Saracens* worshipped the Sun under the shape of a half naked Man set upon a Pillar, whose Head and Face was all beset with fiery Rayes, holding on his Breast a flaming Wheel, by which they signified the Sun's Heat, Light, and Motion. They worshipped the Moon under the form of a Woman, with a short Coat, and a Hood with long Ears, with the Picture of the Moon before her Breast; they gave her also piked Shoos: the reason whereof might possibly be this, if I may have leave to conjecture; They gave her a short Coat to shew the swiftness of her Motion, for a long Coat signifieth a slow Motion; therefore they painted *Saturn*, whose motion is the slowest of all the Planets, with a long Coat. The Hood or Chapron with long Ears, was to represent her Horns, or else to shew that Sounds are heard afar off in the Night, which is the time of her Dominion. Her piked Shoos may also resemble her Horns. But now having gone through all the *Idolatries* of all Nations of the World, both Ancient and Modern, it is now high time to give some account of Christianity and it's Division into several Schisms, Sects, and Superstitions.

XXVI. Christianity, which is the Doctrine of Salvation, delivered to Man by *Christ Jesus*, the Son of God, who assuming our Nature of a pure Virgin, taught the *Jews* the true way to Happiness, confirming his Doctrine by Signs and Miracles, at length sealed it with his Blood; and so having suffered Death for our Sins, and rose again for our Justification, he ascended to his Father, leaving twelve Apostles behind him to

propagate this Doctrine through the World, which they did accordingly, confirming their Words with Miracles and their own Blood; and so this Light of the Gospel scattered all the Fogs and Mists of Gentile Superstition, at the sight of this Ark of the new Covenant, the Dagon of Idolatry fell to the ground. When this Lyon of the Tribe of *Judah* did roar, all the Beasts of the Forrest, that is, the *Pagan* Idols, or Devil rather, hid themselves in their Dens. *Apollo* complained that his Oracles failed him, and that the *Hebrew* Child had stopped his Mouth. When it was proclaimed at *Palotci* by *Thamus* the *Egyptian* Ship-Master, that the great God *Pan* was dead, all the Evil Spirits were heard to howl and bewail the Overthrow of their Kingdom. *Porphyri* complained, that the Preaching of *Christ* had weakned the Power of their Gods, and hindred the Gain of their Priests. The Bones of *Babylas* so hindred *Apollo*, that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with Earth-quake and Thunder when *Julian* sent to consult with the Oracle. Such was the irresistable Power of the two-edged Sword which came out of Christ's Mouth, that nothing was able to withstand it. The little Stone cut out of the Mountain without Hands, smote the great Image of *Nebuchadnezzar*, and brake it in pieces. To the Doctrine of twelve poor Fisher-men did the great Potentates of the World submit their Scepters. Thus the Stone which the Builders refused became the head of the Corner. The terrible Beast, which with his iron Teeth destroyed all the other Beasts, is destroyed by the weakness of preaching; against which, the more the *Roman* Empire strugled the more it was foiled, and found by Experience, that the blood of Martyrs was the Seed of the Church, which conquered the great Conquerours, not with acting, but with suffering; not by the Sword but by the Word; and more by their Death than by their Life: like so many *Sampsons* triumphing over these *Philistines* in their Death and Torments.

ments. But long did it not continue in it's Splendour and Purity: Heresie and Persecution did quickly break in upon it. Persecution first beginning under *Nero*, and continued with all the Barbarity imaginable under his Successors: but Heresie broke forth much sooner, and made way for *Mahumetanism*.

XXVII. The first Heretick was *Simon*, called *Magus*, because he was a Witch; a *Samaritan* by Birth, and a Christian by Profession; he would have bought the Gifts of the Holy Ghost for Money, *Act.* 8. 13. He deny'd the Trinity, and affirmed himself to be the true God: he taught that the World was made by the Angels, not by God; and that Christ came not into the World, nor did he truly suffer: he deny'd also the Resurrection of the Flesh, and permitted promiscuous Marriages: he likewise affirmed, that the true God was never known to the Patriarchs and Prophets. Besides these impious Opinions, he held Magick and Idolatry lawful: he gave to the Angels barbarous Names: he slighted the Law of *Moses*, as being not from God; and blasphemously denied the Holy Ghost to be a Substance, but a bare Vertue or Operation: and caused his Disciples to worship his Whore *Helena*, or *Selena*, for a Goddess.

XXVIII. 2. *Nicholas*, of whom are the *Nicholaitans*, was a Proselite of *Antioch*, and one of the seven Deacons mentioned *Acts* 6. He had a most beautiful Wife, and being upbraided by the Apostles that he was jealous of her, he brought her out before them, and to clear himself, gave her Liberty to marry to whom she pleased; neither did he afterwards marry any other, but taught his Sons and his Daughters to follow Chastity. But certain perverse men, who boasted that they were his Followers, gave themselves to all Uncleanness, teaching that Men ought to have their Wives in common: they scrupled not to eat of things offered to Idols: at their Love-Feasts they used to put out their Lights, and commit promiscuous Adulteries

with each others Wives. They ſaid that not God but Angels created the World. Not long did they retain this Name, but were called *Gnoſticks*, from γνῶσις, Knowledge, as if therein they excelled other Men. They taught alſo, that in faithful Men were two Souls, one holy, of the Divine Subſtance, the other adventitious, by Divine Inſufflation, common to Man and Beaſts. Their Doctrine began to ſpread about the beginning of *Domitian*'s Reign, after Chriſt fifty two Years.

XXIX. 3. *Corinthus* was a *Jew* by Birth, and circumciſed, taught that all Chriſtians ought to be ſo alſo: he taught that it was *Jeſus* that dyed and roſe again, but not *Chriſt*: he denyed the Article of Eternal Life, and taught, that the Saints ſhould enjoy in *Jeruſalem* carnal Delights, for one thouſand Years: he denyed the Divinity of Chriſt, he owned no other Goſpel but that of St. *Matthew*, rejected *Paul* as an Apoſtate from the Law of *Moſes*, and worſhipped *Judas* the Traytor: in moſt things they agreed with the *Ebionites*, ſo called from *Ebion* a *Samaritan*: St. *John* would not enter the ſame Bath with the pernicious Heretick *Corinthus*: but againſt his and the Hereſie of *Ebion*, he wrote his Goſpel. He ſpread his Hereſie in *Domitian*'s time, about ſixty two Years after Chriſt.

XXXI. 4. *Carpocrates*, of whom came the *Carpocratians*, was born at *Alexandria* in *Egypt*: he flouriſhed about the Year of Chriſt 109. in the time of *Antoninus Pius*. *Euſebius* accounts him the Father of the *Gnoſticks*, and ſaith, That his Followers gloried of charmed love Drinks, of deviliſh and drunken Dreams, of aſſiſtane and aſſociate Spirits; and taught, That he who would attain to Perfection in their Myſteries, muſt commit the moſt filthy Acts, nor could they, but by doing evil, avoid the Rage of Evil Spirits. They ſaid that *Chriſt* was but a mere Man, and that only his Soul aſcended into Heaven. They hold *Pythagorean* Tranſmigration, but denyed the Reſurrection, They ſaid,

not

not God but *Satan*, made this World; and that their Disciples should not publish their abominable Mystery, they bored their right Ear with a Bodkin.

XXXI. 5. *Valentinus* an *Egyptian*, lived in the time of *Antoninus Pius*. When *Hyginus* was Bishop of *Rome*, he began to spread his Heresie. He held that there were many Gods, and that he that made the World was the Author of Death: that Christ took Flesh from Heaven, and passed through the Virgin as Water through a Pipe or Conduit. He said there were thirty Ages or Worlds; the last of which, produced the Heaven, Earth, and Sea; out of the Imperfections of this Creator were procreated divers Evils; as Darkness from his Fear, evil Spirits out of his Ignorance, out of his Tears Springs and Rivers, and out of his Laughter, Light. They have Wives in common, and say that both *Christ* and the Angels have Wives. They celebrated the Heathenish Festivals, were addicted to Magick, and what not. This Heretick was of great Reputation in *Rome*, from whence he went to *Cyprus*, and thence into *Egypt*.

XXXII. 6. *Marcion* (of whom came the *Marcionites*) was of *Senope*, a City of *Pontus*, or *Paphlagonia*; being driven from *Ephesus* by St. *John*, he went to *Rome*: he was the Son of a Bishop in *Pontus*, and by his Father exiled for Fornication: being not received by the Brethren in *Rome*, he fell in with *Cerdon*, maintained his Heresie, and became his Successor in the time of *Marcus Antoninus Philosophus*, one hundred thirty three years after Christ. He held three Gods, a visible, invisible, and a middle one; that the Body of *Christ* was only a Phantasm; that Christ by his Descent into Hell, delivered thence *Cain* and the *Sodomites*, and other *Reprobates*. He condemned the eating of Flesh, and the married Life: he held that Souls only were saved, permitted Women to baptize, and condemned all War as unlawful. *Polycarpus* called him the first begotten of the Devil. *Justin Martyr* wrote a Book against him.

XXXIII. 7. *Tutianus* (whence came the *Tutiani*) was a *Syrian* by Birth, an Orator, and familiar with *Juſtin Martyr*, under whom he wrote a profitable Book againſt the *Gentiles*. He flouriſhed one hundred forty two Years after Chriſt: his Diſciples were alſo called *Eneratita*, from ἐγκράτεια, Temperance or Continence; for they abſtain from Wine, Fleſh, or Marriage. When *Juſtin Martyr* was dead, he compoſed his Tenents out of divers others. He held that *Adam* after his Fall was never reſtored to Mercy: that all Men are damned beſides his Diſciples: that Women are made by the Devil. He condemned the Law of *Moſes*, made uſe of Water inſtead of Wine in the Sacrament, and denied that Chriſt was the Seed of *David*: he wrote a Goſpel of his own which he called *Diateſſeron*; and ſpread his Hereſie through *Piſidia* and *Cilicia*.

XXXIV. 8. *Montanus*, Father of the *Montaniſts*. His Hereſie began about one hundred forty five Years after *Chriſt*: by Nation he was a *Phrygian*, and carried about with him two Strumpets, *Priſca* and *Maximilla*, who fled from their Husbands to follow him: theſe took upon them to propheſie, and their Dictates were held by *Montanus* for Oracles; but at laſt, he and they, for Company, hanged themſelves: his Diſciples, aſhamed either of his Life or ignominious Death, called themſelves *Cataphrygians*. He confounded the Perſons in the Trinity, ſaying, That the Father ſuffered: he held *Chriſt* to be mere Man, and gave out, that he himſelf was the Holy Ghoſt: his Diſciples baptized the dead, denied Repentance and Marriage, yet allowed of Inceſt. They truſted to Revelations and Enthuſiaſms, and not to the Scripture. In the Euchariſt they mingled the Bread with the Blood of an Infant not a Year old. In *Phrygia* this Hereſie began, and ſpread it ſelf over all *Cappadocia*.

XXXV. 9. *Origen* gave Name to the *Origaniſts*, whoſe Errors began to ſpread *Anno Dom.* 247. under *Aure-*

Aurelian the Emperour, and continued about three hundred thirty four years. They were condemned first in the Council of *Alexandria*, two hundred years after his death; and again in the fifth General Council of *Constantinople* under *Justinian* the first. They held a Revolution of Souls from their estate and condition after death into their Bodies again. They held the Devils and Reprobates, after one thousand years, should be saved; That Christ and the holy Church do no more see the Father than we see the Angels. That the Son is co-essential with the Father, but not co-eternal; because, say they, the Father created both him and the Spirit; That Souls were created long before this World, and for sinning in Heaven, were sent down into their Bodies, as into Prisons; They did also overthrow the whole Historical truth of Scriptures by their Allegories.

XXXVI. 10. *Paulus Samosatenus*, so called from *Samosata* near *Euphrates*, where he was born; a man of infinite pride, commanding himself to be received as an Angel. His Heresie broke out two hundred thirty two years after Christ, and hath continued in the Eastern Parts ever since. He held that Christ was merely Man, and had no Being till his Incarnation; That the Godhead dwelt not in Christ bodily, but as in the Prophets of old, by Grace and Efficacy; and that he was only the external, not the internal Word of God, therefore they did not baptise in his Name; for which the Council of *Nice* rejected their Baptism as none, and ordered they should be re-baptized, who were baptized by them. He denied the Divinity of the Holy Ghost, allowed Circumcision, took away such Psalms as were sung in honour of Christ, and instead thereof ordered some in honour of himself to be sung in Churches by Women. In the Synod of *Antioch* he was convicted by *Malchion* a Presbyter, and condemned *Anno* 273. This Heresie was also embraced by *Photinus*, *Gelatian* Bishop of *Sirmium*, and propagated by him *Anno* 323. and thence they took the name of *Photiniars*.

XXXVII. 11. *Manis*, a *Perſian* by Birth, and a Servant by Condition, was Father of the *Manichoran* Seat: he was flead alive for poyſoning the King of *Perſia*'s Son: yet his wicked Opinions raged in the World for three hundred and forty Years after his Death. He held two Principals or Gods, one good one bad; condemned eating of Fleſh, Eggs, and Milk; held that God had Members, and was ſubſtantially in every thing, how baſe ſoever, but was ſeparate from them by Chriſt's coming and the Elect *Manichorans*. He rejected the Old Teſtament, and curtailed the New, by excluding Chriſt's Genealogy: he held, Chriſt was the Serpent which deceived our firſt Parents, ſaying, that he feigned to dye, and roſe again; and that it was really the Devil who truly was crucified. He denyed the Reſurrection, and held Tranſmigration: he affirmed that he was the Comforter whom Chriſt promiſed to ſend. They worſhipped the Sun, and Moon, and other Idols: they condemned Marriages and permitted promiſcuous Copulation: they rejected Baptiſm as needleſs, and all works of Charity: they taught, that our Will to Sin is natural, and not acquired by the Fall; that Sin is a Subſtance, and not a Quality, communicated from Parents to their Children: they ſay they cannot ſin; deny the laſt Judgment; and affirm that their Souls ſhall be taken up to the Globe of the Moon.

XXXVIII. 12. *Arrius*, whence ſprung the *Arrians*, was a *Lybian* by Birth, by Profeſſion a Presbyter of *Alexandria*. His Hereſie brake out two hundred and ninety Years before Chriſt, and over-ran a great part of the Chriſtian World. They held Chriſt to be a Creature, that he had a Man's Body, but no humane Soul, the Divinity ſupplying the room thereof; they alſo held the Holy Ghoſt a Creature, proceeding from a Creature, that is, Chriſt: their Doxology was, Glory be to the Father, by the Son, in the Holy Ghoſt: they re-baptize the Orthodox Chriſtians. This Hereſie was condemned by the Council of *Nice*, under *Conſtantine*; and

and *Arrius* himself, in the midst of his Pomp, seized with a Dissentery, voided his Guts in the Draught, and so dyed.

XXXIX. 13. *Macedonius*, Bishop of *Constantinople*, gave Name to the *Macedonians*. They held that the Holy Ghost was a Creature, and the Servant of God; and that by the Holy Spirit was meant only a Power created by God, and communicated to the Creatures. This Heresie sprung up, or rather, was stifly maintained under *Constantius*, the Son of *Constantine*, three hundred and twelve Years after Christ; and was condemned in the second Oecumenical Council at *Constantinople*, under *Theodosius* the Great. *Macedonius* himself being deprived by the *Arrian* Bishops, died private at *Pylas*.

XL. 14. The *Aerians*, so called from *Aerius* the Presbyter, who lived under *Valentinian*, the first three hundred and forty Years after Christ: he held that there was no difference between a Bishop and a Presbyter; that Bishops could not ordain, that there should be no set or anniversary Feasts; and they admitted none to their Communion but such as were continent and had renounced the World: they were also called *Sillabici*, as standing captiously upon Words and Syllables. The occasion of his maintaining his Heresie was, his Resentment that *Eustathius* was preferred before him to a Bishoprick.

XLI. 15. *Florinus*, or *Florianus*, a *Roman* Presbyter, lived under *Commodus* the *Roman* Emperour, one hundred fifty three Years after *Christ*: hence came the *Floriani*: They held that God made Evil, and was the Author of Sin; whereas *Moses* tells us, that all things which he made were very good. They retained also the *Jewish* manner of keeping *Easter*, and their other Ceremonies.

XLII. 16. *Lucifer*, Bishop of *Caralitanum* in *Sardinia*, gave Name to the *Luciferians*. He lived under *Julian* the Apostate, three hundred thirty three Years after *Christ*.

Christ. He taught that this World was made by the Devil: that Mens Souls are corporal, and have their Being by Propagation or Tradition: they denied to the Clergy that fell any place for Repentance; neither did they restore Bishops, or inferiour Clerks to their Dignities, if they fell into Heresie, tho they afterwards repented.

XLIII. 17. *Tertullian*, that famous Lawyer and Divine, was the Leader of the *Tertullianists*. He lived under *Severus* the Emperour, about one hundred and seventy Years after Christ. Being excommunicated by the *Roman* Clergy as a *Montanist*, he fell into these Heretical Tenets, That God was corporal, but without declination of Members; that Mens Souls were not only corporal but also distinguished into Members, and have corporal Dimensions, and increase and decrease with the Body: that the original of Souls is by Traduction: that Souls of wicked Men, after Death, are converted into Devils: That the Virgin *Mary*, after Christ's Birth, did marry once. They bragged much of the *Paraclete* or Spirit, which they said was poured on them in greater measure than on the Apostles: they condemned War amongst Christians; and rejected second Marriages as no better than Adultery.

XLIV. 18. *Nestorius*, born in *Germany*, and by fraud made Patriarch of *Constantinople*, was the Head of the *Nestorians*. He broached his Heresie under *Theodosius* the Younger, four hundred Years after Christ. He taught that in Christ were two distinct Persons, the Son of God, and the Son of *Mary*; that is, the Son of God in Christ's Baptism, descended into the Son of *Mary*, and dwelt there as a Lodger in a House: he made the Humanity of Christ equal with his Divinity, and so confounded their Properties and Operations. A great part of the *Eastern* Bishops were of his Perswasion. His Heresie was condemned in the Council of *Ephesus*, under *Theodosius* the Younger, in which *Cyril*, Bishop of *Alexandria*, was President, and the Author *Nestorius* depo-

deposed, and banished into the *Thebean* Deserts, where his blasphemous Tongue was eaten out with Worms. *Zeno* the Emperour razed to the Ground the School in *Edessa* called *Persica*, where the *Nestorian* Heresie was taught.

XLV. 19. *Eutyches*, Abbot of *Constantinople*, from whence came the *Eutychians*, in the Year after Christ, 413. set forth his Heresie, holding Opinions quite contrary to *Nestorius*, to wit, That Christ, before the Union, had two distinct Natures, but after the Union, only one, to wit, the Divinity, which swallowed up the Humanity; so confounding the Properties of the two Natures, affirming, that the Divine Nature suffered and died, and that God, the Word, did not take from the Virgin Humane Nature. This Heresie, condemned first in a Provincial Synod at *Constantinople*, was set up again by *Dioscarus*, Bishop of *Alexandria*; at last condemned in the General Council of *Chalcedon*, under *Marcian* the Emperour.

XLVI. 20. *Eunonius*, Bishop of *Cyzicum*, embraced the Heresie of *Arrius*: he said blasphemously, God of his Essence understandeth no more than we do; whatsoever we know of it the same knoweth he; and look what his Capacity reacheth to, the same thou shalt find in us his Followers; re-baptized Orthodox Professors, and baptized in the Name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. They affirmed the Trinity to be three different Substances, as Gold, Silver, and Brass. He was a *Cappadocian* by Birth, and lived under *Valens* the Emperour.

XLVII. 21. *Novatus*, Father of the *Novatians*, was an *African* born: he lived under *Decius* the Emperour, after Christ two hundred and twenty Years: his Heresie lasted one hundred forty eight Years. They denied Repentance to those who fell after Baptism: they bragged much of their Sanctity and good Works: they condemned second Marriages as adulterous, and used Rebap-

Rebaptization as the *Donatiſts*. He was a Prieſt of *Carthage*, and Father of the *Cathari* or *Puritans*.

XLVIII. 22. *Donatus* (whence aroſe the *Donatiſts*) was a *Numidian*; who, becauſe *Cicilianus* was preferred before him to the Biſhoprick of *Carthage*, accuſed him, and all the Biſhops that ordained him, to be *Traditores*, that is, ſuch as had delivered their Bibles to be burnt by Idolaters, under the Perſecution of *Maximinus*. Though this Accuſation was found faulty, yet *Donatus* continued obſtinate, and ſeparated himſelf and Congregation from all others, accounting that no Church where any ſpot of Infirmity was to be found; that ſuch a pure Church was only amongſt them; yet they would have no man forced to a godly Life: they ſlighted the Magiſtracy, and would not ſuffer them to puniſh Hereticks: they held the Efficacy of the Sacraments too upon the dignity of the Miniſter: they rebaptized all that were admitted to their Communion; they held it no Sin to kill themſelves rather than to fall into the hands of the Magiſtrate, and ſcrupled not to kill ſuch as were not of their Faith: they uſed certain magical Purifications, and bragged of Enthuſiaſms and Revelations. With the *Arrians*, they made the Son leſs than the Father, and the Holy Ghoſt than the Son. The *Circumcelliones* were part of theſe, who lived in Cells and Caves, and murdered all they met that were not of their Religion.

XLIX. 23. *Pelagius*, a *Britain* by Birth, and a Monk at *Rome*, was the Ring-leader of the *Pelagians*: he was afterwards a Presbyter under *Theodoſius* the Younger, three hundred eighty two Years after Chriſt: thence he went into *England*, and poyſoned the whole Iſland with his Opinions, which were ſuch as theſe; That Death was not the Wages of Sin, but that *Adam* ſhould have dyed though he had not ſinned: that *Adam*'s Sin was hurtful only to himſelf, and not to his Poſterity: that Concupiſcence was no ſin: that Infants did not draw original Sins from their Parents: that Infants

Infants might be saved without Baptism: that they should have eternal Life, but out of the Kingdom of God: that Man, after the Fall, had free Will to do good, and ascribed no more to Grace, but that by it we had our Nature, and that by our good Works we obtain Grace: they also rejected the Doctrine of Predestination: they say the number of the Elect may be increased or diminished: that Faith is by Nature, but the increase of it from God, and that Charity is from Men. They hold that their elect ones have no Sin, nor can sin if they would: that the Concupiscence of the Flesh is from God, and that rich Men that are baptized cannot be saved unless they give away all that they have. *Celestinus* and *Julianus* were his chief Followers in these Errors. St. *Augustine* and *Alypius*, his Friend, wrote against them. They were condemned by five *African* Councils, and also by a sixth Synod at *Carthage*, *Anno Christi* 419. in the tenth Year of *Honorius*.

L. 24. *Priscillianus*, a *Spaniard*, some say a *Galatian*, Father of the *Priscillianists*, under *Gratian* the Emperour, spread his Heresie first in *Spain*, three hundred forty Years after Christ: from thence, like a Canker, it ran through all the *West*. This Heresie was made up of former Heresie: for, with the *Manichees*, he held the World was made by an evil God: with the *Sabellians*, he confounded the Persons of the Trinity: with the *Origanists*, he held the Pre-existence of Souls: with *Astrologers*, that all humane Events depended upon the Stars: with the *Stoicks*, that we sin necessarily and coactively: with the *Enaratites*, they abstained from Flesh: and with the *Gnosticks*, they rejected the ancient Prophets, as ignorant of the Will of God. He was condemned in his Absence by the Synod of *Aquitane*: but at his Return into *Spain* he troubled all things. At last he was put to death with *Felicissimus*, *Armenius*, *Latronianus*, and *Euchocia*, his Companions. *Priscillianus* himself confessed unto *Euclius* the Praefect,

That

That he kept Conventicles in the Night with filthy Women, and that he uſed to pray amongſt them. He was condemned of Hereſie at *Rome* by *Damaſus*, from whom he appealed to the Emperour *Maximus*, who put him to Death. His Body was carried into *Spain* by his Party, by whom he was eſteemed, firſt as a Saint, then as a Martyr; inſomuch, that at laſt, in matters of Religion, they uſed to ſwear by his Name.

LI. *Apollinaris*, Presbyter in *Loadicea*, was the Author of the *Apollinariſts:* he divided *Chriſt*'s Humanity, affirming, That he aſſumed Man's Body, and a ſenſitive Soul, but not the reaſonable, or intellective Soul of Man, becauſe that was ſupplied by the Divinity. Inſtead of the Trinity they acknowledge only three diſtinct degrees of Power in God; the greateſt is the Father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſt's Soul was conſubſtantial with his Divinity, and that he took not his Fleſh from the Virgin but brought it from Heaven: that Chriſt had but one Will: that Souls did propagate others, and that after the Reſurrection, the Ceremonial-Law ſhould be kept as before. This Hereſie brake out three hundred and fifty Years after Chriſt, under *Valens* the Emperour. It was confuted in the *Roman* Synod by *Damaſus* Biſhop of *Rome*, and *Petrus* Biſhop of *Alexandria*; and in the Synod at *Conſtantinople* utterly condemned and exploded.

LII. The *Adamians* or *Adamites*, ſo called either from one *Adam* their Author, or from *Adam* the firſt Man, whoſe Nakedneſs they imitate, ſprung up ſhortly after the *Gnoſticks*, and were called *Prodiciani*, from one *Prodicus*, whom they followed: of this Sect there be many extant at this day. They held it unlawful for Men or Women to wear Cloaths in their Congregation and Aſſemblies, ſeeing their Meetings were the only Paradiſe on Earth, where they were to have Life Eternal, and not in Heaven; as *Adam* then in his Paradiſe, ſo *Chriſtians* in theirs ſhould be naked, and

not

not cloathed with the Badges of their Sin and Shame. They rejected Marriages as diabolical, therefore they used promiscuous Copulation in the dark: they rejected also all Prayers to God, seeing he knew without us what we wanted.

LIII. The *Elcesei*, so called from *Elcesa* an Impostor, and *Sampsei* from a spotted kind of Serpent, which they represented in their changeable Dispositions, were much addicted to Judicial Astrology and Sooth-saying. They held two Priests, one below, made of the Virgin, a mere man, and one above: they confound Christ with the Holy Ghost, and sometimes they call him Christ's Sister, but in a masculine Name, to both which Persons they give Longitude, Latitude, and Locality. To Water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*, the Dust of whose Feet, and Spittle, they worshipped as holy Relicks: they had a certain *Apocrypha* Book, the reading whereof procured Remission of Sins; and they held it no Sin to deny Christ in time of Persecution. This Heresie began to spread about two hundred and ten Years after Christ, under *Gordian* the Emperour.

LIV. The *Valesians*, so called from one *Valens*, an *Arabian*, who out of the Doctrine of the *Gnosticks* or *Tatians*, condemned Marriage and Procreation. Therefore his Scholars, after the Example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs: whereas the Eunuchs Christ speaks of be such as by Continence subdue the Lusts of the Flesh. This Heresie springing under *Julianus Philippus*, Emperour, about the Year of Christ, two hundred and sixteen.

LV. The *Heicitæ* professed a Monastical Life; but withal, taught that the Service of God consisted in holy Dances, and singing with the Nuns, after the Example of *Moses* and *Miriam*, *Exod.* 15. upon the overthrow of *Pharaoh* in the Red Sea. *Gnosimachi* were Haters and Despisers of all Learning or Book-Knowledge;

ledge; teaching that God required nothing from us but a good Life. Of theſe we have too many in this Age. But Chriſt tells us, that Life Eternal conſiſts in Knowledge; and God complaineth by the Prophet, that his People periſh for want of Knowledge: So Chriſt ſheweth, that Deſtruction fell on *Jeruſalem*, becauſe ſhe knew not her day; and the Lord complained, that his People had leſs Knowledge than the Oxe or the Aſs: therefore God hath given Lips to the Prieſt to preſerve Knowledge; and Chriſt, by his own Knowledge, hath juſtified many, ſaith the Prophet. The *Armenii* taught that the Holy Ghoſt proceeded only from the Father, and not from the Son: that Chriſt roſe from the dead on the Sabbath day, whereas the Scripture tells us plainly, that he aroſe the third day. They obſerved alſo the *Jewiſh* Sacrifices: they uſed firſt to baptize the Croſs, then to worſhip it: they taught, it was not Man that ſinned, but *Satan*, by tempting him; and, that Man had not propagated by carnal Copulation if he had not ſinned They denyed Original Sin, and held, that all who dyed before Chriſt were damned for *Adam*'s Sin: they aſcribed no Efficacy to the Sacraments, and yet held Baptiſm abſolutely neceſſary: they placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradiſe; if of unfaithful, in Hell: they never baptized without adminiſtring the *Euchariſt*: they held Baptiſm without Criſm ineffectual: they uſed Rebaptization: they permitted the Husband to diſſolve Matrimony when he pleaſed, and denyed Prayers for the Dead, and the Eternity of Hell Fire; and that the Souls were not in Bliſs till the Reſurrection; and taught, that then there ſhould be no Women at all, but that they ſhould be converted into Men. *Chazinzarii* were ſo called from *Chazus*, which in their Language ſignifieth the Croſs: for, they taught that the Croſs was only to be worſhipped; therefore they were named Croſs-Worſhippers: they profeſſed all *Neſtorianiſm*. The *Thnetopſychitæ* held, that the Souls

Souls dyed with the Bodies. *Theocatus Nostor* were such as reprehended some of God's Actions and Words. *Ethnophrones* were Paganising Christians, who with Christianity taught Gentile Superstition. But passing over the rest, let us pass on to *Mahomet*, the greatest of all Impostors.

The Life of Mahomet.

SOME Men have brave Names, but mean Actions; some brave Actions and mean Names; and some both brave Names and Actions. In the first number *Mahomet* may not be unfitly reckoned, who in excellency of Name was second to none, and yet in depravity of Manners had few Equals: for, we are assured by the learned in the *Arabian* Language, that *Mahomet* comes of a Word signifying Praise and Honour, and that this Notation of his Name was but a Presage of his future Actions, whereby he merited and purchased both. Others say, *Mahomet* imports Thanksgiving; which is to be understood with respect to their Duty of Gratitude, who believe he procured great Benefits for them. And that there might want nothing of lucky Abodement in the Name of this great Impostor, some of his flattering Doctors paraphrase it by a Man of Desires. But, be his name what it will, we shall proceed to give an account of the Life of this Impostor, according as we find it written by the *Saracens* themselves.

The Book of the Generation of *Mahomet*, the Messenger of God, (the Prayer and Salvation of God be upon him) from *Adam* and *Eve* to the time when God brought him forth gracious, perfect, and fit for himself. When as *Rabachbar* had learned out of the Scriptures, and by Astrology, that this Prophet should be born to the

the World, he heard that there was a Man born in *Jeseras*, a City of *Arabia*, having all such Marks and Tokens as he had fore-seen by the Propheſies and his Arts; *viz.* a ſpot on his Fore-head, a print between his Shoulders, *&c.* and to ſatisfie his deſire, he went thither to ſee; where finding thoſe Tokens fulfilled in young *Mahomet*, he thereupon expounded the dark Myſtery of his far-fetch'd Light, learned of his Maſter *Kabelmedi*, in this manner: When *Adam* was newly created, as he ſtood up his Brain ſhaked, and made a Noiſe, as the Leaves do which are ſhaken with the Wind; whereat *Adam* wondring, God ſaid unto him, The ſound which thou haſt heard is the ſign of the Prophets and Meſſengers of my Commandments; take heed therefore that thou commit this Seed of Light only to worthy Loyns, and to a clean Womb: and this Light of *Mahomet* that ſhould be born, ſhined from the face of *Adam*, as the Sun, or Moon at the full. And when he had begotten *Seth*, that Light paſſed inſtantly from the Face of *Adam* into the Face of *Eve*, inſomuch that the Birds of the Air, and Beaſts of the Earth, wondred at her Beauty: yea, the Angels every day ſaluted her, and brought her Odours out of Paradiſe, till ſhe brought forth *Seth* alone, having before at every Burthen brought forth a Brother and a Siſter.

Seth inherited this Light, which remained between Heaven and Earth, the Angels thereby aſcending and deſcending upon *Seth*, and crying always, "Rejoyce "thou Earth, worthy of the Light of *Mahomet*, on him "be Prayer and Salvation of God. *Adam* drawing near to his end, declared unto him, by his Teſtament, the Myſteries of that Light, and the Genealogy of the Prophets. Then deſcended *Gabriel*, accompanied with three-ſcore and ten thouſand Angels, bearing every one of them a white Leaf and a Pen, which ſigned the Writing for the Continuance of the Order of the prophetical Generation. *Seth* received this Writing, and was cloathed with a double red Garment, ſhining as the Sun, as ſoft as the Violet Flower. From

From him it passed by Succession to *Noah* and *Sem*; then to *Abraham*, at whose Birth two Lights from the East and West (meeting in the midst) lightned the whole World; and the Angels were heard singing, that it was the light of the Prophet *Mahomet*, who should be born of his Seed, whose Words should be the virtue of God. This Light passed from *Abraham* to the face of *Hagar*, being with Child, and after to *Ishmael*; and God told him, that the Soul of *Mahomet* in the beginning of the Creation, was mingled with his, and that his name in Heaven should be *Asmet*, in Earth *Mahomet*, and in Paradise *Abvaltrazim*. At this *Sarah* grieved, untill three Angels comforted her with the Promise of *Isaac*. From *Ishmael* it removed to *Keydar* his Son, who being endued with seven Gifts, marryed *Nulta* of the Land of *Isaac*; but being warned by an Oracle, he took to Wife *Algadira*, an *Arabian*, and after, by divine warning, carried the Chest of this Light unto *Jacob*. Then was *Hamel* born to him, and received the same Light; in which, succeeded *Thebickt*, *Hamiessa*, *Adoth*, *Adure*, *Adne*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Hoocima*, *Knieva*, *Anofro*, *Melic*, *Falhrem*, *Luic*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*, *Hesim*, a man by divine Testimony free of all uncleanness. To him did all Kings offer their Daughters in Marriage, and amongst the rest *Constantine*, which he refused, and married *Selina*, the Daughter of *Geit*, and had by her *Abdalmutalib*, whose Light caused Rain in the Drought. To him an Elephant prostrated himself, and said with Man's Voice, Salvation be on you, and on the Light that shineth out of your Reins. Divinity, Fame, Honour, and Victory, be on you, and that there should proceed from him a King greater than all the Kings of the Earth. Another time, as he slept on the Stone which was placed by *Abraham*, in his Oratory at *Mecca*, he dreamed of a Chain reaching East and West, and to Heaven, and to the Depth, which was presently converted into a flourishing Herb. *Noe* and *Abraham* presented themselves Interpreters of this dream.

Ab-

Abdalla's Son, the Father of *Mahomet*, had a Tutor given unto him to defend him from his Enemies, who ſeemed a Man, but was none. He was preſerved from the lying in wait of the *Jews*, by threeſcore and ten Angels, which ſeemed men. He wedded *Hermina*, and therefore two hundred Women periſhed for his love, ſome hanging, ſome burning themſelves.

When the preſcribed time was come, in the Month *Dulheia*, on a Friday night, God bad *Aridurar* to open the Gates of Paradice, that the innermoſt of his Secrets might be manifeſted: for it pleaſeth me, ſaid he, this night to tranſport the Light of my Prophet from the Reins of *Abdalla* into the Womb of *Hermina*, and that it come into the World. This being done, as *Abdalla*, the Judge and Lord of the *Arabians*, went into the Houſe of Prayer, he perceived a great Light to lighten from his Houſe up towards Heaven, and preſently died. On the twelfth day of *Rab*, on a Tueſday *Mahomet* was circumciſed, and all frolick. And then all Idols fell, and became black; all Kingdoms were deſtroyed, and not one ſtood upright. *Lucifer* was caſt into the bottom of the Sea, and in forty days could not get out, and then called his Fellows, and told them, that *Mahomet* was born with the power of the Sword, who ſhould take away all their Power. The ſame alſo God cauſed to be proclaimed in Heaven and Earth. His Mother ſaid, that ſhe was delivered of him without pain; and Angelical Birds came to nouriſh the Child, and a man clothed in white preſented him with three Keys, like to Pearls, which he took; the Key of Victory, they Key of the Laws, and the Key of Prophecy. And after came three Perſons with ſhining Faces, preſenting him with a Caldron of Emeralds, with four handles, which *Mahomet* accepted as a ſign of his Rule over all the World. The Birds, Clouds, Winds, Angels, contended, for the nouriſhment of the Child. But the caſe was determined by Heavenly Voice, affirming that he ſhould not be taken from the hands of men.

An

An Ass almost famished worshipped him, and receiving him on her back, became Herald to this new Prophet, with man's voice proclaiming the worthiness of her Carriage. Three men carried him up into a Mountain: of which, one opened him from the Breast unto the Navil, and washed his Entrails with Snow: the second cleared his Heart in the midst, and took out of it a black grain, saying, that it was the portion of the Devil. The third made him whole again. *Seraphin* nourished him three years, and *Gabriel* nine and twenty, who gave unto him, in the fortieth year of his age, the Law, and carried him to Heaven.

Afterwards, *Gabriel*, with threescore and ten pair of Wings, came to *Mahomet*, in the Chamber of *Aissa*, his best beloved Wife, and said, that God would have him to visit him where he is, and brought with him the Beast *Elmparac*, or *Albarach* of nature between a Mule and an Ass. This Beast told *Mahomet*, that he would not take him on his back until he had prayed God for him. His steps were as far as one could see, so that in the twinkling of an Eye, he had brought *Mahomet* to *Jerusalem*. Then *Gabriel* with his Girdle tied the Beast to a Rock, and carried *Mahomet* on his shoulders into Heaven, where he knocked, and the Porter opened. Here *Mahomet* saw footsteps of Angels, and prayed twice on his knees for them: and amongst the rest, old Father *Adam*, rejoycing for such a Son, and commending him to his Prayers. Then he brought him to the second Heaven, which was a Journey of five hundred years; and so forth on to the seventh Heaven: Here he saw the Angelical People, every one of which was a thousand times greater than the World, and every of them had threescore and ten thousand Heads, and every Head threescore and ten thousand Mouthes, and every Mouth seventeen hundred Tongues, praying to God in seven hundred thousand Languages. And he saw one Angel weeping, and he asked the cause, who answered, that he was Sin: and *Mahomet* pray-

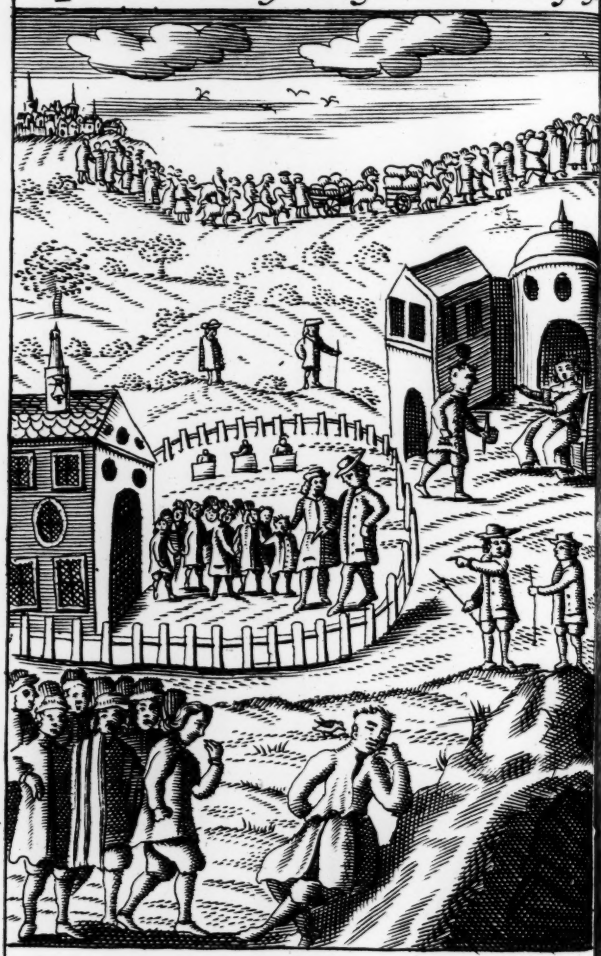
prayed for him. Then *Gabriel* commended him to another Angel, and he to another, and ſo forth in order, till he came before God and his Throne. Then God, whoſe Face was covered with threeſcore and ten thouſand Cloaths of Light, and from whom *Mahomet* ſtood two ſtones caſt below, touched him with his Hand, the Coldneſs whereof pierced to the Marrow of of his Back-bone; and God ſaid, I have impoſed on thee and on thy People, Prayers. When he was returned as far as the fourth Heaven, *Moſes* counſelled him to return back, to obtain eaſe unto the People, which could not bear ſo many Prayers; which he did oftentimes, till there remained but few. Thus returning to his *Elmparac*, he rode back to his Houſe at *Mecca*: all this was done in the tenth part of the Night. But when he was requeſted to do thus much in the Peoples ſight, he anſwered, *Praiſed be God, I am a Man, and an Apoſtle.*

The Book *Aſcar* telleth further, that in this Journey *Mahomet* heard a Womans Voice, crying, *Mahomet*, *Mahomet*, but he held his Peace: Afterwards another called him, but he gave no Anſwer, *Mahomet* asked the Angel who they were? He anſwered, that the one was ſhe which publiſhed the Jews Law, and if he had anſwered her, all his Diſciples ſhould have been Jews; the other was ſhe which delivered the Goſpel, whom if he had anſwered, all his Followers had been Chriſtians.

The ſaid Book telleth, that God gave him a five-fold Priviledge: firſt, that he ſhould be the higheſt Creature in Heaven or Earth; ſecondly, the moſt excellent of the Sons of *Adam*; thirdly, an univerſal Redeemer; fourthly, skilful in all Languages; fifthly, that the Spoils of Wars ſhould be given him. *Gabriel* after, ſaith that Book, carried him to Hell, to ſee the Secrets thereof, and the ſeven Gates thereof, *&c.* where (as in the place fitteſt for him) we will leave him. The Book of the Vertues of *Mahomet* ſaith, that in glorying

of

Mahomet Comunicating his Doctrin to the People. wth their Pilgramage to Mecca Pag. 50



of his Strength, he would boast, that he had known his eleven Wives successively in one hour.

One of their Chronicles telleth of his Martial Affairs. This Chronicle, from *Adam* to *Noe*, one thousand two hundred two and forty years; from thence to *Abraham*, one thousand and fourscore; thence to *Moses*, five hundred and fifteen; after him to *David*, five hundred threescore and nine; and from this time to *Christ*, one thousand three hundred and fifty: from whence to *Mahomet* is numbred six hundred and twenty; in all, five thousand three hundred threescore and sixteen from *Adam* to *Mahomet*. All the Prophets were in number an hundred and twenty thousand, and the Messengers of God three hundred and fifteen: whereas *Adam*, *Seth*, *Esdrik*, *Noe*, *Abraham*, were *Hebrews*, *Huth*, *Scale*, *Ishmael*, *Schaib*, *Mahomet*, were *Arabians*.

But to leave these fabulous, nay, blasphemous Relations, it is convenient to entertain the Reader with a true account of the Life of this infamous Impostor.

The Life of MAHOMET, according to the truth.

BY Birth he was of *Jathrip*, an obscure Village, then not far from *Medina*; his Father called *Abdalla*, an Idolatrous Pagan, his Mother named *Hemina*, as perverse a Jewess. Deprived of both his Parents when but two years old, he was left unto the care of an Unkle: who, not able to give him Education, nor willing to be at the charge to keep him any longer, sold him at sixteen years of age to the *Ismaelites*; by whom, exposed to sale in the open Markets, he was bought by one *Abdalmutalif*, a Wealthy Merchant. By him employ'd at first in Drudgery and servile Offices, till noting his great Wit, and fitness for better Services, he at last used him as his Factor, sending him with his Camels, and loads of Merchandise into *Syria*, *Persia*, *Egypt*, and other Pla-

ces, wherein he did behave himſelf with ſuch dexterity, that he much increaſed his Maſter's Wealth. and his own Eſtimation. Of Perſon, he is ſaid to be low, and withall, ſcald-headed; but otherwiſe comely to the Eye, and of good aſpect: Much troubled with the Falling-ſickneſs, which Infirmity he made good uſe of afterwards, affirming, that thoſe Fits were nothing but Heavenly Raptures, in which he did converſe with the Angel *Gabriel*. He is ſaid to have been alſo well skill'd in Magick, by which he taught a white Pidgeon to feed at his Ear, which he gave out to be the holy Ghoſt, by whom he was inſtructed in the Law which he was to publiſh; but this not till afterwards. By Sorceries, comelineſs of Perſon, and the great knowledge which he had in his Maſter's Buſineſs, he gained ſo far on the Affections of his Miſtris, that on the Death of *Abdalmutalif*, ſhe made him her Husband. Poſſeſſed of all his Maſter's Wealth, he affected eaſe, and being till then of no Religion, or at beſt, a Pagan, he began to hearken to *Sergius*, a *Neſtorian* Monk, who flying out of *Syria* for fear of puniſhment, (the Hereſies of *Neſtorius* being newly both revived and cenſured) came into *Arabia*, where he found entertainment in the Houſe of *Abdalmutalif*, the Maſter of *Mahomet*. By his perſuaſions, finding him a fit Inſtrument for the Devil to work on, he began to entertain the thoughts of hammering out a new Religion, which might unite all Parties in ſome common Principles, and bring the *Chriſtians*, *Jews*, and *Gentiles*, (into which the World was then divided) under one Profeſſion. Reſolved upon this, he retired himſelf into a Cave not far from *Mecca*, as if he there attended nothing but Meditation; *Sergius* in the mean time ſounding in the Ears of the People, both his Parts and Piety. The People being thus prepared to behold the Pageant, out comes the Principal Actor with ſome parts of his *Alcoran*, (pleaſing enough to ſenſual minds) which he profeſſed to have received from the Angel *Gabriel*. And finding that this

this edified to his expectation, he next proclaimed Liberty to all Slaves and Servants, as a thing commanded him by God, by whom the Natural Liberty of Mankind was most dearly tendered; which drew unto him such a Rabble of unruly People, that without fear or opposition he dispersed his Doctrines, reducing them at last to a Book or Method.

The Book of this Religion he called the *Alcoran*, that is to say, the Collection of Precepts; the Original whereof they feign to be written on a Table which is kept in Heaven, and the Copy of it brought to *Mahomet* by the Angel *Gabriel*. A Book so highly reverenced by the *Mahometans*, that they write upon the Cover of it, *Let none touch this but he that is clean.* The Body of it (as it now standeth) was composed by *Osman*, the fourth *Caliph*, who seeing the *Saracens* daily inclining to divers Heresies, by reason of some false Copies of *Mahomet*'s Law, and that the Empire by the same means was likely to fall into Civil Dissention; by the help of his Wife, who was *Mahomet*'s Daughter, he got a sight of all *Mahomet*'s Papers, which he reduced unto four Volumes, and divided into one hundred twenty and four Chapters; commanding expresly upon pain of death, that that Book, and that only, should be received as Canonical through his Dominions. The whole Body of it is but an Exposition and Gloss on the eight Commandments.

1. *Every one ought to believe that God is a great God, and one only God, and* Mahomet *is his Prophet.* They hold *Abraham* to be the Friend of God, *Moses* the Messenger of God, and *Christ* the Breath of God; whom they deny to be conceived by the Holy Ghost, affirming that the Virgin *Mary* grew with Child of him by smelling to a Rose, and was deliver'd of him at her Breasts. They deny the Mystery of the Trinity, but punish such as speak against Christ: whose Religion was not (say they) taken away, but mended by *Mahomet*. And he who in his Pilgrimage to *Mecca*, doth not, coming or

going, viſit the Sepulchre of Chriſt, is reputed not to have merited, or better'd himſelf any thing by his Journey.

2. *Every one muſt marry, to increaſe the Sectaries of* Mahomet. Four Wives he alloweth to every man, and as many Concubines as he will, between whom the Husband ſetteth no difference, either in Affection or Apparel, but that his Wives only can enjoy his Sabbath's benevolence. The Women are not admitted in the time of their Lives to come into their Churches, nor after Death, to Paradice: And whereas in moſt, or all other Countreys, Fathers give ſome Portions with their Daughters, the *Mahometans* give Money for their Wives; which being once paid, the Contract is regiſtred in the *Cadies* Book, and this is all their formality of Marriage.

3. *Every one muſt give of his Wealth to the Poor.* Hence you ſhall have ſome buy Slaves, and then manumit them; buy Birds, and then let them flye. They uſe commonly to free Priſoners, releaſe Bond-ſlaves, build Caves or Lodgings in the wayes for the Relief of Paſſengers, repair Bridges, and mend High-wayes. But their moſt ordinary Alms conſiſt in Sacrifices of Sheep or Oxen, which, when the Solemnity is performed, they diſtribute among the Poor, to whom alſo, on the firſt day of every Year, they are bound to give the tythe, or tenth part of their Gettings in the year fore-going; inſomuch that you ſhall hardly find any Beggars amongſt them.

4. *Every one muſt make his Prayers five times a day.* When they pray, they turn their Bodies toward *Mecca*, but their Faces ſometimes one way, ſometimes another way, believing that *Mahomet* ſhall come behind them, being at their Devotions. The firſt time is an hour before Sun-riſing; the ſecond, at Noon-day; the third, at three of the clock in the Afternoon; the fourth, at Sun-ſetting; the fifth and laſt before they go to ſleep. At all theſe times the Cryers kept a bawling in the Stee-

Steeples (for the *Turks* and *Saracens* have no Bells) for the People to come to Church. And such as cannot come, must when they hear the voice of the Cryers, fall down in the place where they are, do their Devotions, and kiss the Ground thrice.

5. *Every one must keep a Lent one Month in the year.* This Lent is called *Ramazan*, in which they suppose the *Alcoran* was given to *Mahomet* by the Angel *Gabriel*. This Fast is only intended in the Day-time, the Law giving leave to frolick in the Night, as they best please, for they abstaine from Wine and Swines-Flesh, prohibited in their Law at all times, but never so punctually abstained from as in the time of their Lent.

6. *Be Obedient to thy Parents.* Which Law is the most neglected of any in all the *Alcoran*; never any Children being so unnatural as the *Turkish*.

7. *Thou shalt not Kill.* And this they keep inviolated among themselves, but the poor *Christians* are sure to feel the Smart of their Fury: And, as if by this Law the actual shedding of Blood only were prohibited, they have invented Punishments for their Offenders worse than Death it self. As first, the *Strappado*, which is hanging of them by the Arms drawn backwards: when they are so bound, they are drawn up on high, and let down again with a violent swing, which unjoynteth all their Back and Arms. Secondly, they use to hoise up their Heels, and with a great Cudgel to give them three or four hundred blows on the Soles of their Feet. Thirdly, it is ordinary to draw them naked up to the top of a Gibbet or Tower, full of Hooks, and cutting the Rope to let them fall down again; and by the way they are caught by force of the Hooks, where they commonly hang till they die for Hunger.

8. *Do unto others as thou would'st be done unto thy self.* To those that keep these Laws he promiseth Paradise, a place of all Delights, adorned with Flowry Fields, water'd with Chrystalline Rivers, beautified with Trees of Gold, under whose cool shade they shall spend their time with

Amorous Virgins, whoſe Manſions ſhall not be far diſtant. The Man ſhall never exceed the Age of thirty, nor the Woman of fifteen; and thoſe to have their Virginity renewed, as faſt as loſt.

Friday He ordained to be the Sabbath, partly to diſtinguiſh his followers from the *Jews* and *Chriſtians*, who ſolemnize the days enſuing; but principally becauſe he was on that day proclaimed King or Emperour, and ſolemnly ſo created. Wine and Swines-fleſh are the principal things forbidden by the *Alcoran*: from the laſt whereof they all unanimouſly refrain; but on the firſt they are ſo ſotted, that when they come at it they ſeldom go home again unled: Inſomuch that all the Wines in *Conſtantinople* have been thrown about the Streets, and Death made the Penalty for any that will preſume to bring any more into the City. *Mahomet* taught them, that every one ſhould be ſaved by his own Religion, him only excepted, that revolted from the *Alcoran* to another Law. but ſo, that under the Notion of Religion, he means only ſuch as Worſhip the one and only God, excluding by that means the Old Idolaters of the Gentiles from the hopes of Salvation. And he taught too, that at the end of the World, all men that profeſſed any ſuch Religion, ſhould go into Paradiſe, the *Jews* under the Banner of *Moſes*; the *Chriſtians* under the Banner of *Chriſt*, and the *Saracens* under the Banner of *Mahomet*. They compell no man therefore to abjure the Faith to which he was Born, but commend and approve ſecretly ſuch as they find Zealous and Conſtant in their own Religion; yet holding it an eſpecial Honour to have daily new *Proſelytes*; they incite them by hope of Freedom and Preferment, which with many are motives too much prevailing. Hence I have heard many ſay, that it is better for a man that would injoy liberty of Conſcience, to live in the Countreys profeſſing Mahometaniſm than Papiſtry: for in the one he ſhall never be free from the Bloody Inquiſition; in the other he is never moleſted, if he meddle

meddle not with their Law, their Wives, or their Slaves.

The Opinions which they hold concerning the end of the World, are very ridiculous; as, That at the winding of a Horn, not all Flesh only, but the Angels themselves shall die; that the Earth with an Earthquake shall be kneaded together like a lump of Dough; that a second blast of the same Horn shall after forty days restore all again; that *Cain* shall be the Captain or Ringleader of the Damned, who shall have the Countenance of Dogs and Swine; that they shall pass over the Bridge of Justice, laden with their Sins in Satchels, that the greater Sinners shall fall into Hell, the lesser into Purgatory only; with a thousand the like Fopperies, which is needless to add here, considering that the *Alcoran* it self is now extant in English, and every one that lists may read it. A thing so full of Tautologies, incoherencies, and such gross absurdities, of so impure and carnal mixture, that he must lay aside the use of his natural Reason who is taken by it, if Force, Ambition, or want of a Christian Education do not lead him on. For if we seriously look into the causes of the deplorable exercise and long continuance of this Religion, we shall find them to be chiefly these. 1. The greatness of the Victories gotten by the *Saracens*, who easily compelled the conquered Nations to receive their Law. 2. The great zeal and diligence of the *Arabians* themselves, who being a numerous People, and much given to Merchandize, have possessed themselves of all the Sea-coasts of *Africk*, from the Streights o *Babel-mandel*, almost as far as to the Cape of *Good Hope*; of all the Islands in those Seas, and many Factories and good Towns on the Coasts of *India*: In al which they have setled their Religion also, as a thing inseparable from their Nation, 3. A peremptory Restraint of all Disputation in any point of Religion, whatsoever it be. 4. The suppressing of Philosophy, and the study of Humane Sciences; the light whereof, might

eaſily detect the groſſneſs of their Superſtitions. 5. The ſenſual Liberty allowed of having variety of Wives, and as many Concubines as they are able to keep. 6. The promiſe of the like ſenſual Pleaſures in the other World; with which, a Senſe not illuminated with the Spirit of God, doth for the moſt part uſe to be more affected than with the ſpeculative hope of Spiritual Happineſs. 7. The forbidding of Printing and printed Books, by which the People might come to ſee the Verity and Purity of the *Chriſtian* Faith; the Falſhood and Impurity of the Law of *Mahomet*: the laſt not uſeful, or at leaſt not able to induce Belief, if the firſt had not opened and prepared the way.

For indeed, force of Arms was the ſtrongeſt Argument by which *Mahomet* himſelf confirms, and his Succeſſors in their times have ſince propagated and diſperſed his Doctrine. Strengthned by the Reſorts of that raſcal Rabble, which repaired to him, he aſſaults *Medina*, pretending a Quarrel to the *Jews*, who had there a *Synagogue*, repulſed at firſt with loſs of men, and a wound in his Face, by which ſome of his foreteeth were beaten out; there likely to have made an end of his new Religion, if not recovered by his Souldiers for a farther Miſchief. At the next Onſet he prevailed, the Battel being fought near a place called *Bedez*, ſcituate betwixt *Mecca* and *Medina*, frequently mentioned in the *Alcoran*. After which Fight, he took the City, converting the Synagogue to a Temple, for his own Impieties: the News whereof ſo ſtartled the *Phylarchice*, or Nobility of *Mecca*, that they armed their Powers againſt him, and ſped ſo well in the beginning of the War, that they drove him forcibly from their Territories, which not long after he ſubdued, and ſet his chief Seat at *Mecca*. From that his Flight the *Saracens* began their Computation of Years, (as we from Chriſt's Nativity) which they call the *Hegira*, which beginneth about the Year of our Redemption, 617. Concerning which time, I cannot but obſerve that

that *Mahomet* compelled devilliſh Doctrine, beginning his Empire; and *Boniface* the Third aſſumed his Antichriſtian Title, beginning his unlimited Supremacy the ſame year.

About the ſame time, the *Saracens*, revolting from *Heraclius* the Eaſtern Emperour, joyned themſelves to him. They had long been diſpleaſed with their condition, and now hoped to mend it: Exaſperated by *Julian* the *Apoſtate*, when they ſerved in his Wars againſt the *Perſians*, for telling them when they asked for their Pay, that *he had more ſtore of Steel than Gold*; but then they wanted a fit Head to reſort unto. Now ſerving *Heraclius* in the ſame War, his Officers uſed them in the ſame ill manner. Asking for Pay, the Treaſurer of the Army made them this anſwer, that *there was ſcarce money enough to pay the* Roman *and* Grecian *Souldiers, and muſt thoſe Dogs be ſo importunate for their Wages?* Provoked herewith, and hearing of the fame of *Mahomet*, they took to him; who, much ſtrengthened by them, and the reſt of their Countreymen, ſoon ſubjected the three *Arabias* to him; And having defeated the Emperour's Forces ſent againſt him, he added ſome Parts of *Syria* and *Egypt*; and returning to *Mecca*, there died Frantick, in the ſeventieth year of his Age, and twenty third of his Impoſtures; of which he had ſpent thirteen at *Medina*, and the reſt at *Mecca*. His dead Body being kept four dayes, in expectation of a Reſurrection, which he promis'd to perform at the end of three; grown full of ſtench and putrefaction, was convey'd to *Medina*, and there interred: his Succeſſors, out of wicked Policy, keeping up the reputation of that Religion after his deceaſe, which they derided in his life; and called themſelves *Caliphs* and Vicars General to him their Prophet. His Corps doth not hang in the Air by force of Loadſtones drawing up his Iron Coffin or Cheſt, but lieth buried in the ground, as *Ludovicius Vertomannus*, by his own view, hath obſerved.

But having given an account of this Impoſtor, and his abominable Doctrines, I will ſhew the Ceremonies they uſe in their Pilgrimages to *Mecca*. This Journey is performed every year, and it is held ſo neceſſary, that he who doth not once in his Life go this Pilgrimage, ſhall be aſ-

ſuredly damn'd; whereas Paradice and Remiſſion of ſin is procured to them that go it. The Journey is tedious to them of *Greece*, being ſix months Journey, and dangerous, by reaſon of *Arabian* Thieves, Mountains of Sand, with which divers are overwhelmed, and want of Water in thoſe Deſarts. Their chief care is to be reconciled to each other before they go; for if they leave hot behind them all animoſities, their Pilgrimage will do them no good. They begin their Journey from *Caire*, about three Weeks after their *Eaſter*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janizaries* on Camels, with 8 pieces of Ordnance, and rich Veſtures for the Prophet, and a green Velvet covering wrought with Gold to cover his Tomb, which the *Baſſa* delivers to the Caprain of the Pilgrims. The Camels that carry theſe veſtures are covered with cloth of gold, and many ſmall Bells. The night before they go is kept with great feaſting and triumphs. No man may hinder his Wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the Box with the *Alcoran* is covered with cloth of gold and ſilk, the Box with ſilk only during the Journey, but with Gold and Jewels at their entring into *Mecca*. Muſicians alſo and Singers encompaſs the Camel, and much vain pomp is uſed. They uſe divers waſhings by the way, where they find water. When they come to *Mecca*, the houſe of *Abraham*, which they fable was miraculouſly built, receiveth a new covering, and a new Gate; the old veſtment is ſold to Pilgrims, which hath a vertue in it to pardon ſins. But that you may be the better acquainted with the *Moſquita* and Houſe of *Abraham*, you are to know, that in the midſt of the City is the great *Moſquita* built, they ſay, in the time when their Prophet lived. It is four ſquare, every ſquare half a mile, the whole circuit two miles, in manner of a Cloyſter; the Galleries round about are in manner of four Streets, theſe Streets being ſeparated from each other with Pillars, of Marble ſome, and ſome of Lime and Stone. In the midſt of all, ſeparate from the reſt, is the Houſe of *Abraham*. This *Moſquita* hath 99 Gates, and five Steeples, of which the *Taliſmans* call the People to their Devotion. And the

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Pilgrims, which are not provided of Tents resort hither, Men and Women lying together; their House of Prayer becoming a Den of Thieves. *Barthema* saith, that this Temple is round, like the *Coliseo* at *Rome*; that at every Entrance is a descent of ten or twelve steps, on both sides whereof stand Jewellers, who sell Gems only; within it is vaulted, gilded, and odoriferous, beyond what can be spoken: for there are four or five hundred men which sell Powders to preserve dead Corpses and other sweets. It seemeth, that since his time the Temple and House of *Abraham* are altered. This House is four-square, made of speckled Stone, twenty Paces high, and forty in circuit, and upon one side of this House, within a Wall, there is a Stone of a Span long, and half a Span broad; which Stone, they say, fell down from Heaven, a voice from Heaven at the same fall being heard; That whereso'ever this Stone fell, there should be built the House of God, wherein he will hear the Prayers of Sinners. Then was the Stone as white as Snow; but now, through the kisses of Sinners, it is become so black as it is. The Entrance into this House is small and high: there are without this House 31 Pillars of Brass, upon square Stones, sustaining a thred of Copper reaching from one to another; on which are fastned many burning Lamps: The Founder of these was *Solyman*. Being entred into this House through that difficult Passage, there stands two Pillars of Marble at the entrance; in the midst are three of Aloes Wood, covered with Tyles of *India*, of a thousand Colours, which serve to underprop the *Terrazza* or Roof. It is so dark, that they can hardly see within for want of Light; nor is it without an evil Smell. Without the Gate, five Paces, is the *Pond Zunzun*, that blessed Pond which the Angel shewed to *Agar* for her Son *Ishmael*. After many idle Ceremonies performed, they go round about *Abraham's* House seven times; then they wash themselves in the Pond *Zunzun*: of this also they drink, and pray for Pardon of their Sins. After five days abode at *Mecca*, they go to the Hill of Pardons, fifteen miles distant, and there they leave all their Sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their

return

Return, they muſt not look back to the Hill, leſt their Sins follow them. From hence they repair to *Medina*, where *Mahomet's* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run that they may ſweat out all their Sins. Thence they come pure to the Seducers Tomb, which notwithſtanding they may not ſee, being hanged about with a Silk Curtain, which by the *Eunuchs*, being fifty in number, to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain preſenteth the new one; without, each man gives Handkerchiefs, or ſuch like, to touch the Tomb therewith; this they keep as a ſpecial Relique. When they return to *Egypt*, the Captain preſenteth the *Alcoran* to the *Baſſa* to kiſs, and then it is laid up again: the Captain is feaſted, and preſented with a Garment, of Cloth of Gold. They uſed to cut in pieces the Camel, whith his Furniture, which carried the *Alcoran*, and reſerve theſe pieces for holy Relicks. The *Alcoran* alſo is elevated, that all might ſee and adore it; which done every one with Joy returns to his own home.

Now, as to the Ceremonies they uſe in their Circumſicion, they are circumciſed about eight years of Age; the Child is carried on Horſe-back, with a *Tulipant* on his Head, to the Temple, with a Torch before him on a ſpear deckt with Flowers, which is left with the Prieſt as his Fee, who firſt nipped the end of the Skin of the Child's yard with Pincers, to mortifie it, then with his Siſſers he nimbly cuts it off; preſently a powder is laid to eaſe the Pain, and afterwards Salt. The Child's hands being looſed, looketh, as he is taught by the Prieſt towards Heaven, and lifting up the firſt finger of his right hand, ſaith theſe Words: *God is one God and* Mahomet *is his Prophet.* Then he is carried home in haſte, after ſome Prayers and Offerings of the Church, ſometimes the Child is circumciſed at home, and receiveth his name not then, but when he is Born. They Feaſt then commonly three days, which ended, the Child is carried with Pomp to the Bath, and from thence

thence home, where he is presented with divers gifts from his Parent's Friends. Women are not circumcised, but are tyed to make the Profession of their Mahumetan Faith.

They believe the forbidden Tree was Wheat, which had seven Ears, whereof *Adam* plucked one, wherein were five Grains, of which, two he eat, two he gave to *Eve*, and one he carried away. This Grain was bigger than any Egg, and being bruised, brought forth all kinds of Seed. They believe that *Adam* was received after the expulsion from Paradise into *India*, and *Eve* into *Nubia*; that *Adam* was covered with three Leaves of Paradice; *Eve*, with her Hair: they met together in *Arassa*. Further as concerning *Eve*, she was made of a Rib of the left side, for otherwise she had been as strong as the Man. They believe the Devils first dwelt in the Earth, seven thousand years; after them Angels: lastly, *Adam*, a thousand years after the Angels. They say the Ground of Paradice is of Gold, enammelled with Emeralds and Hyacinths, planted with every fruitful Tree, watered with streams of Milk, and Hony, and wine: the Day is of a thousand years Continuance. The People shall have whatsoever can be desired; they shall be cloathed in all Colours except black, which is the proper Colour of *Mahomet*. They shall all be of the Stature of *Adam*, in Resemblance like Christ, never encreasing or diminishing. As soon as they are entred, shall be set before them the Liver of the Fish *Albehhat*, and whatsoever Dainties they can desire: they shall not need going to Stool any more than the Child in the Womb, but they shall sweat out all Superfluities, of Scent like Musk; they shall eat but for Delight, not for Hunger: unlawful Meats, as Swines Flesh, they shall refrain. And if you list to know why this Beast is unclean, understand, That *Jesus* on a time called forth *Japhet*, to tell his Disciples the History of the Ark: Who told them, That by the weight of the Ordure the Ark leaned on one side; whereupon *Noe* consulting with God, was bidden

bidden to bring in the Elephant thither, out of whose Dung, mixed with Mans, came forth a Hog, which rooted in that Mire with his Snout, and by the ſtink thereof was produced out of his Noſe a Mouſe, which knawed the Bords of the Ark; *Noe* fearing this danger, was bidden to ſtrike the Lyon on the Fore-head; and by the Lyon's Breath was a Cat engendred, mortal Enemy to the Mouſe. But to return from this ſtinking Tale, to refreſh our ſelves with the like Sweets of this Paradiſe; They believe that there they have the Wives that there they had, and other Concubines, whom, how, when, whereſoever they will. That Wine ſhall be lawful there, though here unlawful; the reaſon whereof *Mahomet* ſaid, was, That the Angels, *Arots* and *Merot*, were ſometime ſent to inſtruct and govern the World, forbidding Men Wine, Injuſtice, and Murder. But a Woman having whereof to accuſe her Husband, invited them to Dinner, and made them drunk. They, inflamed with a double heat of Wine and Luſt, could not obtain that their deſire of their fair Hoſteſs, except one would teach her the Word of aſcending to Heaven, and the other of deſcending. Thus ſhe mounted up to Heaven; and upon enquiry of the matter, ſhe was made the Morning Star, and they put to their choice, whether they would be puniſhed in this World or the World to come: they accepting their Puniſhment in this, are hanged by Chains, with their Head in a Pit of *Babel*, till the day of Judgment. Hell, ſaith *Mahomet*, hath a Floor of Brimſtone, ſmoaky, pitchy, with ſtinking Flames, with deep Pits of ſcalding Pitch, and ſulpherous Flames, wherein the damned are puniſhed daily; the Trees bear moſt loathſome Fruits, which they eat.

The day of Judgment ſhall be in this ſort. In that day God will command the Angel of Death to kill every Creature: which being done, he ſhall aſk him if nothing be alive; *Adriel*, the Angel of Death ſhall anſwer,

swer, nothing but my self: then go thy ways betwixt Paradise and Hell and last of all kill thy self. Thus he, folded in his Wings, prostrate on the Earth, shall strangle himself with such a bellowing noise, as would terrifie the very Angels if they were alive.

Thus the World shall be empty forty Years: Then shall God hold the Heaven and Earth in his Fist, and say, *Where are now the mighty Men, the Kings and Princes of the World? Tell me, if you be true, whose is the Kingdom, and Empire, and Powers?* Repeating these Words three times, he shall raise up *Seraphiel*, and say, Take this Trumpet and go to *Jerusalem* and sound. This Trumpet is of five hundred years Journey. At that Sound all Souls shall come forth, and disperse themselves unto their own Bodies, and their Bones shall be gathered together. Forty years after he shall sound again, and then the Bones shall resume Flesh and Sinews. After forty Years the third Sound shall warn the Souls to re-possess their Bodies; and a Fire from the West shall drive every Creature into *Jerusalem*. When they have here swam forty Years in their own Sweat, they shall, with much vexation, come to *Adam*, and say, Father *Adam*, Father *Adam*, Why hast thou begotten us to these Miseries and Torments? Why sufferest thou us to hang between Hope and Fear? Pray to God, that he will finish his Determination of us, between Paradise and Hell. *Adam* shall excuse his unworthiness for his Disobedience, and send them to *Noe*; *Noe* will post them to *Abraham*; *Abraham* to *Moses*; he shall send them to *Jesus Christ*: to him they shall come, and say, The Spirit, Word, and Power of God, let thy Pity move thee to make Intercession for us. He shall answer them. That which you ask you have lost. I was indeed sent unto you in the Power of God and Word of Truth, but ye have erred, and have made me God; more than I ever preached to you, and therefore have lost my benefit: but go to the lost of the Prophets, meaning *Mahomet* himself. Then shall

ſhall they turn to him and ſay oft, Faithful Meſſenger and Friend of God, we have ſinned; hear us holy Prophet, our only hope, *&c.* Then ſhall *Gabriel* preſent himſelf to help his Friend, and they ſhall go to the Throne of God; and God ſhall ſay, I know why you are come; far be it that I ſhould not hear the Prayer of my faithful one. Then ſhall a Bridge be made over Hell, and on the top of the Bridge ſhall be ſet a Ballance, wherein every man's Works ſhall be weighed, and thoſe which are ſaved ſhall paſs over the Bridge, the other ſhall fall into Hell: That there will be a hundred and twenty Bands of men that day; of which, three only ſhall be found faithful; and every Band or Trace of men ſhall be in length the Journey of a thouſand Years, in breadth five hundred; and then Death ſhall be transformed into a Ram, and they ſhall bring him between Paradiſe and Hell. Then ſhall ariſe much Diſſentions between theſe two People, through fear of the one, and hope of the other: but the People of Paradiſe ſhall prevail, and ſhall ſlay Death between Paradiſe and Hell. With theſe and a hundred ſuch wild and frantick Opinions and Tenents is their *Alcoran* ſtuffed; which we leave, to give ſome light touch on ſome Hereticks who have broach'd their impious Opinions in theſe late Centuries.

LVI. Amongſt whom, ſprung up *Thomas Muntzer*; who boaſted that he had had Communication with God. By his teaching and writing he did publickly affirm, That the Preachers of that time that contributed their Endeavours to the advancement of the Goſpel, were not ſent by God, but were mere Scribes, and impertinent Interpreters of the Scriptures: That the Scriptures and the written Word were not the pure Word of God, but only a bare Teſtimony of the true Word: That the true real Word was ſomething that was intrinſecal and heavenly, and immediately proceeding out of the Mouth of God, and conſequently, to be learned intrinſecally, and not out of Scriptures,

or

or by any humane Suggestion: with several other such like Tenets, which won him several Sectaries; and stuffing his Sermons with most seditious and better Invectives against the Magistrate, and pretending to groan for the return of lost Liberty, and for the insufferable pressures of the people under Tyranny, a very great Concourse of the Dregs of the People repaired to him; insomuch, that they broke out into open Rebellion, forced away a great part of the Nobility, plundered Towns and Castles; to be short, made an absolute Devastation by Fire and Sword. Whereupon, the *Landgrave* of *Hest* fought the Country People with advantage, and prepared for a second Fight the next day; which *Muntzer* having intelligence of, said, by way of Animation to his Followers, What are those Cannon Bullets? I will receive them in my Gloves, and they shall not hurt me: whereby the Country People being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their Heads cut off: so that while they were ambitious of Liberty, they lost even the Liberty of Life it self. But *Muntzer* himself made his Escape; but though he sculk'd for some time, yet being at length taken, he continued obstinate, though the *Landgrave* convinced him by Scripture. But being condemned, and laid upon the Rack, while he cryed out aloud, and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what means thou hast seduced and brought so many to Destruction: whereat *Muntzer* broke out into a great Laughter, saying, This is the Judgment of the Country People. But when being brought to his Death, he was thrust into a close Prison, 'tis wonderful how faint-hearted he was, and stood extreamly troubled in mind, not being able to give any account of his Faith, but as the Duke of *Saxony* pronounced before him, and which he told him he was to make a Confession of before God. Being surround-

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ed with Souldiers, he openly acknowledged his Wickedneſs, and withal, addreſſed theſe Words to the Princes that were preſent, Shew Mercy and Compaſſion, ye Princes, leſt hereafter you incur by my Example the Puniſhment I now ſuffer. Read, and attentively conſider the holy Books of the *Kings*. Having ſaid this, his Head was ſtruck off, and faſtned to a Stake, for a Monument and Example to others.

LVII. In the Year of our Lord, 1535. upon the Third of *February*, at *Amſterdam*, in a Street called *Salar* Street, at the Houſe of *John Sifrid*, a Cloath-Worker, who at that time was gone into *Auſtria* about ſome buſineſs, there met ſeven men Anabaptiſts, and five Women of the ſame Perſwaſion, of which Flock, the Bell-weather was *Theodothere* Botcher; who, rap'd into a ſtrange Enthuſiaſm and Extacy, ſtretching himſelf upon the Ground, naked upon his Back, before his Brethren and Siſters, ſeemed to pray unto God with a certain religious Dread and Horror. Having ended his Prayers, he affirmed, That he had beheld God with his Eyes in the exceſſive and ineffable Riches of his Glory; and that he had had Communication with him both in Heaven and Hell; and that the day of his Judgment was at hand. After which, he ſaid to one of his Companions, Thou art decreed to eternal Damnation, and ſhalt be caſt into the bottomleſs Pit; at which the other crying out, the Lord God of Mercy have Compaſſion of me, the Prophet ſaid to him, be of good chear, now art thou the Son of God, thy Sins are forgiven thee. Upon the eleventh day of *February*, the foreſaid Year, the Perſons fore-mentioned, unknown to their Husbands, repaired to the ſame place. This Prophet or Seer, having entertain'd them with a Sermon of three or four Hours long, caſts a Helmet, a Breaſt-plate, a Sword, and other Arms, together with all his Cloaths, into the Fire. Being thus ſtark naked, and his Companions, who yet had their Cloaths, being uncovered, he peremptorily

rily commanded them to do the like, as being such as must be as safe as himself. He farther affirmed, that the Children of God ought to look upon all things of this World with Contempt and indignation. And since Truth, which is most glorious in her Nakedness, will not admit the Deformity of any Earthly disguise whatsoever, he affirmed, that they ought in all things to conform themselves to that example of Truth and Justice. A great many hearing these things, having quite cashier'd all shame, offered up their shirts, smocks, and petticoats, and whatsoever savoured of Earth, as a burnt-offering unto God. The Mistris of the House bing awakened by the stink which these clothes made in burning, and going up into the upper Chambers, she finds this deplorable representation of Immodesty and impudence; but the power and influence of Prophetical integrity brought the Woman to that pass, that she was drawn in to wallow in the same mire of unshamefacedness, whom therefore he advised to continue always a constant adherer to the unblameable Truth. Going out of the House in this posture, about three of the clock, the other men and Women marched barefoot after him, crying out with a horrid Voice, *Woe, woe, woe, the heavy wrath of God, the heavy wrath of God*, &c. In this fanatick Errour did this Hypocondriack Rabble run about the Streets, making such horrid noise, that all *Amsterdam* seem'd to shake and tremble at it, as if it had been assaulted by a publick Enemy. The Burghers not having the least hint of such a strange and unlook'd for accident (for this furious action happen'd in the dead of the night) took up Arms, and getting these People (lost to all shame and Modesty) up to the Palace, clapt them into Prison. Being so disposed of, they would own no thoughts of shame or Chastity, but would justifie their most white and naked truth. In the mean time, the Fire being smelt, they brake into the House where it was, and wondring at their casting of their Clothes

Clothes into the Fire, which had ſince reached the Bed, they made a ſhift to quench it. But the other diſtracted and mad People, ſuch as deſerved to be ſent to their Kindred the Savages and Heathens, inconvincibly perſiſted in their peſtiferous Opinion, and ſo upon the fifth of *May* the ſame year, they expiated their wicked Impieties with their Death. Ones farewel Saying was, *Praiſe the Lord inceſſantly.* Anothers was, *O God, revenge thou our Sufferings!* Others cryed out, *Woe, woe, ſhut thine eyes.*

LVIII. The next we will bring upon the Stage, are *John Reeves* and *Lodowick Muggleton*, who would perſwade us, that they are the two laſt Witneſſes and Prophets of Chriſt, ſent by his Spirit to ſeal the fore-heads of the Elect and Reprobate: that one *John Robins* is the laſt great *Antichriſt*, and Son of Perdition, ſpoken of by the Apoſtle in the *Theſſalonians*, becauſe he ſheweth lying ſigns and wonders, and aſſumes to himſelf the Titles of the only God, in that he calls himſelf *Adam* and *Melchiſedeck*, and Father of *Jeſus Chriſt*; in ſaying the three Perſons in Trinity are *Adam*, that is, Himſelf, *Abel*, that is, the Son *Jeſus*, and *Cain*, that is the Holy Ghoſt: many ſuch Blaſphemies they aſcribe to him. They affirm alſo, that Chriſtians uſing the Sword of Steel, are ignorant of *Jeſus*, and Enemies to his Goſpel; and they teach, that the two uncreated Subſtances of Earth and Water, were eternally reſident in the Preſence of God the Creator; that Death was from Eternity: that the Perſon of the reprobate Angel or Serpent, entred into the Womb of *Eve*, and there died, but quickened in her all manner of uncleanneſs: that there is no Devil at all without the Body of Man or Woman, but what dwells within them, ſo that the Devil ſpoken of ſo often in the Scripture, is man's Spirit of unclean Reaſon, and curſed imagination; that God the Father was a Spiritual man from Eternity, and that in time his Spiritual Body brought a Natural Body; that if the very God-head had not died, that is,

ſay

say they, the Soul of Christ, which is the Eternal Father, had not died, all men had perished eternally: that *Moses* and *Eliah* are Angels, and did represent the Person of the Father in Heaven, as they did the Person of the Son on Earth; that *Eliah* was made Protector of God, when God became a Child; and that he filled the Lord *Jesus* with those great Revelations of his former Glory which he possessed in Heaven, when he was the immortal Father; and that it was *Eliah* who spake these words, *This is my beloved Son, in whom I am well pleased*: they say also, that all the Ministry in this World, whether Prophetical or Ministerial, with all the Worship taught by them, is a Lye, and abomination to the Lord. Again, they declare, that whereas *there are three Witnesses on Earth, Water, Blood, and Spirit*: that by Water is meant the Commission given to *Moses*, and the Prophets under the Law; by Blood, the Commission given to the Apostles, and Ministers of the Gospel; and by the Spirit is meant the Commission of the two Witnesses that were to come in this last age, whose Ministry is invisible and Spiritual, cutting off all formal worshipping of an invisible, spiritual, personal God: they say there is hardly a Minister in the World that confesseth an invisible God, but they preach a God of three Persons, that is a Monster instead of one true Personal God: they say, that the true God is a distinct Body or Person, as a Man is a distinct Body or Person: Again, they say that there is no Christian Magistrate in the World that hath any Authority from Christ to set up any invisible Form of Worship; and that the Spirits and Bodies of men are both mortal, both begot together, and both of one nature; that the Spirit is nothing without the Body, and that is the Spirit alone that walks and works, eats and drinks, and dyes, for the Spirit is a natural fire of Reason: they say also, that the Bodies or Persons of holy men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the

the very same glorious nature, both in Spirit and Body, as God is; and that Believers Spirits are of the very same Divine nature of God. This is the Sum of their Divinity and Philosophy, as may be seen in their transcendent Spiritual Treatise, as they call it, which is full of transcendent nonsence and blasphemies; for here they lay the axe to the very root of Christianity, in giving a new Father to our Saviour Jesus Christ, in calling the Blessed Trinity a Monster. in denying the Creation, whilst they make Earth and Water eternal; in making Angels and mens Souls mortal; in making weak man Gods Protector, and Author of that Divine knowledge which was in Christ; in denying the Ministry of the Gospel, and the Power of the Magistrates, and the outward Worship of God, and making the Souls of men corporeal; in denying also the Resurrection of the Flesh, and transforming men into the Divine nature. By these and other wicked Tenets, permitted and countenanced among us at this time, we see what Christian Religion is come to in this Land.

LIX. But before I quit this Theme, it will not be altogether unseasonable, that I give an account of the *Ranters*, who are a sort of Beasts who neither divide the hoof, nor chew the cud; that is to say, unclean ones, such as hold no small correspondence with the Quakers; their Lives and demeanours are much alike, only what the Ranters act upon the Stage, by an open profession of lewdness and irreligion, the other do it within the Curtain, by crafty and seemingly innocent insinuations and pretences of Sanctity, and contempt of the things of this World. These are they that make a laughing-stock of Christianity, by their bitter invectives and derision of the Ordinances and Ceremonies of the Christian Religion; these are they that make no distinction between *Forms* and *Order*; for having cryed down the former, their Dispensations will not bear with the latter; it being their main design to bring the business of Religion to that condition wherein Man was before he had assum'd

sum'd thoughts of Government; that is to say, into Anarchy and confusion. As for their Blasphemies and horrid expressions of Christian things, *Mahumetans*, *Jews*, and *Pagans*, own more Modesty and less Profaneness. But to retail their Opinions, or to anatomize this Monster, we must come to particulars. 1. They hold, that God, Devils, Angels, Heaven, Hell, *&c.* are Fictions and Fables. 2. That *Moses*, the Baptist, and Christ are Impostors; and what Christ and his Apostles acquainted the World with, as to matter of Religion, perished with them, and nothing transmitted to us. 3. That preaching and praying is useless, and that it is but publick lying. 4. That there is an end of all Ministry and Administrations, and People are to be taught immediately from God. 5. They hold Baptism a pure legal Administration, not proceeding from Christ, but from *John*. 6. They jest the Scriptures, (that Divine Legacy of our Salvation) out of all Life, Reverence, and Authority, quoting it in driblets and shreds, to make it the more ridiculous. In their Letters they endeavour to be strangely prophane and blasphemous, uttering Atheistical Curses and imprecations, which is a kind of canting amongst them, as among Gipsies; as for example, in one you have this style, *My own hearts-blood, from whom I daily receive Life and Being, to whom is ascribed all Honour*, &c. *Thou art my Garment of Needle-work, my Garment of Salvation. Eternal Plagues consume you all, rot, sink, and damn your Bodies and Souls into devouring fire, where none but those who walk uprightly can enter. The Lord grant that we may know the worth of Hell, that we may scorn Heaven.* 7. Sin is onely what a man imagines and conceives to be so within himself. 8. Ordinances they account poor low things, nay, the perfections of the Scriptures are so inconsiderable in their apprehensions, that they pretend to live above them. *Their Lives witness without them.* 9. If you ask them what

what Christian Liberty is, they will tell you, that it consists in a Community of all things; and among the rest, of Women; which they paint over with an expression, called, *The enjoyment of the Fellow Creature.* 10. The enjoyment of the Fellow-Creature cannot but be seconded with lascivious Songs, drinking of Healths, Musick, Dancing, and Bawdry. Lastly, They are those who most of all kick against the Pricks of Authority: for Magistracy cannot have any thing more sacred than the Ministry; so that they wish as much Policy in the State as Government in the Church; which is none at all; so to bring an *Ægyptian* Darkness upon both, that the Word might be the less scandalized at their Madnesses and Extravagancies. But this Age, which is much more faithful in Religions than good Works, of Scripture Phrases than of Scripture Practices, of Opinions than of Piety, has spawned more Religions than that Lady of *Holland* did Infants; to mention all which, were to tire my self and Reader; therefore I shall quit so nauseous a Subject, and look back, and give a short account of the several Sects amongst the *Jews*: it not being at all necessary to speak of it in it's Purity, that matter having been canvassed by so many others.

LX. Now in the business of Alterations, and Altercations amongst them; about Questions and Practise of Religion. We are in the first place to observe their often Apostacies from the truth of the Law to the idolatrous Superstitions of the neighbouring Nations, as the Relicks of the *Ægyptian* Idolatry in the Golden Calf, *Exod.* 32. their often Murmurings in the Desart, the Presumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the Conspiracy of *Korah*, *Dathan*, and *Abiram*, *Balaam*'s stumbling block, to couple them in idolatrous Service to *Baal-peor*, the Idol of the *Moabites*; and after their possession of the Land, when *Joshua* and the Elders were dead, *they served the Gods of the People that were round about them*, as *Baal* and *Astaroth.*

Astaroth. And although *Gideon* cut down the Grove and destroyed the Altar of *Baal*, *yet he made an Ephod of the Earings of the Prey, and put it in* Ophrah, *his City, and all* Israel *went a whoring there after it*; *and after his Death made* Baal-berith *their God.* They served also the Gods of *Aram*, *Zidon*, *Moab*, *Ammon*, and the *Philistines*. *Micah* an *Ephramite* made a House of Gods, and *Ephod*, and *Teraphim*, and consecrated one of his Sons to be his Priest, and after set a Levite, *Jonathan*, in his room, the occasion of Apostacy to a great part of the Tribe of *Dan*, all the while the House of God was in *Shiloth*; besides the Corruption of State and Religion by the *Benjamites*, and by *Hophni* and *Phineas* the Sons of *Eli*. *Elias Levita* describeth the form of sacring or hallowing their *Teraphim*, in this sort. They killed a man which was a first born, wreathing his Head from his Body, and embalming the same with Salt and Spices; and then wrote upon a plate of Gold the name of an unclean Spirit, and putting the same under the Head, set it upon a Wall, and burned before it, and worshipped the same. *R. Abraham* saith, they were Images of Men made to receive Powers from above, as the Idolaters conceived of them. But after the Reformation of Religion by *Samuel*, *David*, and *Solomon*, (who yet became after an Idolater) befell their greatest Apostacy; to wit, of the ten Tribes, from God, their King, and Religion, by the over-wise Policy of *Jeroboam*, which corrupted and subverted both it and himself. He (lest those revolted *Israelites* should by frequenting God's appointed Worship at *Jerusalem*, re-acknowledge their former and truer Lord) consecrated two *Ægyptian* Calves at *Bethel* and *Dan*, and made an House of high places, and Priests of the lowest of the People. *Judah* also made them in the same times high Places, Images, and Groves, on every high Hill, and under every green Tree; yet had the Kingdom of *Judah* their intercourses of Corruption and Reformation, according as they had good or bad things: but in *Israel*, the Commonwealth

monwealth and Church received by that ſin of *Jeroboam*, an uncurable Wound, and irrecoverable Loſs, until that in Gods juſt Puniſhment they were carried away by the *Aſſyrian* Kings into *Aſſyria*, and into *Hala*, *Habor*, and the Cities of the *Medes*, as 2 *Kin.* 17. appeareth, where is recorded a ſummary Collection of theſe and other their Idolatries. Of theſe exiled *Iſraelites* (if we believe the Reports and Conjectures of divers Authors) are deſcended thoſe *Tartarians*, which ſince over-ran with their Conqueſts, a greater part of *Aſia* and *Europe* than ever any other Nation before or ſince; of which their Original and Exploits, we ſhall in fitter place further diſcourſe. But it is far more probable, that in, and after the *Babyloniſh* Captivity the *Iſraelites* adjoyned themſelves in Religion to the other *Jews*; at leaſt, the greateſt part of them: and though not many returned with *Ezra*, yet thoſe parts remained full of *Jews*, having their Univerſities and ſome kind of Government, till the *Saracenical* Deluge, and in ſome tolerable Condition after, as *Benjamin* relates, which continued till the time of the *Tartars*, which had they been of this Nation, they would have preferred them; whereas, ever ſince their times the Eſtate of the *Jews* hath been more contemptible than before. The other Kingdom of *Judah*, although it received ſometime breathing and refreſhing under her more virtuous and religious Kings, yet for the moſt part, groaning under Tyranny and Idolatry, was at laſt a Prey to the *Babylonians*: from which Servitude being freed by the *Perſian* Monarchs, under varieties of adverſe and proſperous Fortunes, it was afterwards rent and torn by the *Macedonians*, being made a common Stage for the Arms and Armies of the Succeſſors of *Ptolomy* in *Ægypt*, and *Seleucus* in *Aſia*, remaining ruin'd unto the Conquerour, and receiving no ſmall Impreſſions in Wounds as well as Body, in Religion as in Polity. But being afterwards delivered from the *Macedonian* Thraldom, by the Family of the *Macchabees*,

Two Sons Carying their Parents through The flames of Mount Ætna Page 119

bees, the Government Eccleſiaſtical and Temporal became theirs; but, the Minds of this *Jewiſh* People was in thoſe times divided in diverſity of Sects and Opinions, of which the Evangelical and other Hiſtories make mention. Now in the purſuit of this point, I ſhall begin with the Prophets; thoſe not only going under that Name, to whom God revealed Himſelf and his Purpoſes in an extraordinary way, but thoſe alſo that expounded the Scriptures; they were alſo called Fathers, Doctors of the Law, Diſputers, Wiſe-men, and Rabbies, from their greatneſs in Knowledge; which Title, the Phariſees did appropriate to themſelves: their Scholars were called Children and Sons of the Prophets. The name of *Scribes* was given to Scriveners, and Publick Notaries; theſe were called *Scribes* of the People, *Mat.* 2. 4. and likewiſe to thoſe that did write and expound the Law; ſuch a *Scribe* was *Eſdras*, *Eſd.* 7. 6. Theſe were called Doctors of the Law; ſo that this was not ſo much a differing Sect, as an Office and a Miniſtry. The *Phariſees* were ſo called from Separation, and by the *Greeks*, Separatiſts; for they ſeparated themſelves to a ſtrict kind of Life and the Study of the Law, having no commerce with other People, nor communicating with them, in Diet, Apparel, nor Cuſtoms: They held a fatal neceſſity, with the *Stoicks*; and Tranſanimation, with the *Pythagoreans*. Hence they thought that either the Soul of *John Baptiſt*, or of *Elias*, or of *Jeremy*, had animated *Chriſt*'s Body. They preferred Traditions to the written Word, and placed moſt of their Holineſs in waſhing, counting it a leſs ſin to commit Fornication than to eat with unwaſhed hands: from their daily Waſhings they were named *Hemero Baptiſts*: they always waſhed when they returned from the Market, thinking themſelves polluted with the touch of other People. They are noted, *Mat.* 9. 11. for holding it unlawful to eat with Sinners: and *Mark* 7. 4. for their ſuperſtitious waſhing of Cups, Pots, brazen Veſſels and Tables, and *Luke* 18. 12. for faſting twice

in the Week: and *Math.* 23. 5. for their broad *Phylacteries*, which were Scrolls of Parchment, wherein the Law was written. They are noted also for their large Borders and Fringes, *Mark* 23. 5. They wore their Phylacteries on their Fore-heads and left Arms: and *Hierom* observeth in *Math.* 23. that they used sharp Thorns in their Fringes; that by the pricking thereof they might be put in mind of the Commandments.

LXII. The *Nazarites* were Votaries, *Numb.* 6. so called from *Nazar*, to separate; for, they separated themselves from Wine and strong Drink, from coming near the Dead, and from the Razor. Some were *Nazarites* for their Life, as *Sampson*, *John Baptist*, &c. others only for a time; to wit, thirty days; as *Absalom*, who cut his Hair the thirtieth day of his Vow: such a *Nazarite* was *Paul*, *Act* 21. 24. *Nazareth* was a Village in *Galilee*, where *Christ* was conceived and bred, and therefore was called a *Nazarite*, *Mat.* 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. but indeed he was the only true *Nazarite*, because he was pure, holy, and separate from Sinners: but he was no legal *Nazarite*, for, he drunk Wine, and went near the Dead. These Hereticks were also called *Nazarites*, who taught, that with the Gospel should be joyned the Law of *Moses*, *Act.* 15. 2. Of the *Rechabites*, so called from *Rechab* their Father, we read *Jer.* 35. 2, 3, 4, *&c.* These neither drunk Wine, nor sowed Seed, nor built Houses, nor planted Vine-yards, but like Strangers, lived all their days in Tents. The *Sampsorans* acknowledged one God, and worshipped him, using certain Washings. Some of them abstained from living Creatures, and would dye for *Elxai* his Posterity; which they had in such Honour, that if they went abroad, the People would gather up the dust of their feet for Cures, and their Spittle, and used them for Amulets and Preservatives. They admit neither the Apostles nor Prophets; they worship Water, esteeming it as a God, believing that Life is from thence. The *Essenes*, so called

called from their skill in curing Diseases, (for they were much given to the Study of Physick) in their Opinions were *Pythagoreans*, ascribing all things to Fate, offering no Sacrifices but of inanimate things, shunning Oaths, Pleasures, and Wine, contenting themselves with Water only, and mean Apparel; their Garments were white, and they had all things in common amongst them. They worshipped towards the *East*, observed the Sabbath more strictly than others; kept seven Pentecosts every Year, to wit, every seventh Week one; and generally they abstained from Marriage; yet some did marry for Procreation. They were superstitious in preserving the Names of Angels; they were much given to Silence, with the *Pythagoreans*, chiefly at Table: none were admitted into their Society without four Years Probation. There were some of these *Essenes* contemplative only, and lived in Gardens or remote Villages, who contented themselves with Bread and Salt; others were active, and gave themselves to manual Labours: these lived in Cities, and fared better, and eat twice a day.

LXIII. The *Sadduces* were so called, either from *Tzedek* Justice, because they would be accounted the only just men in the World; or from *Sadok*, the Author of their Sect, who was the Scholar of *Antigonus Socheus*. These rejected all Traditions and Scriptures, except the five Books of *Moses*; denyed the Resurrection, Pains or Rewards after this Life, Angels and Spirits, Fate likewise or Destiny, ascribing all to man's free will: they held also, that the Soul dyed, and perished with the Body. The *Samaritans* held with the *Sadduces*, that there was no Scripture but the Pentateuch; that there was no Resurrection, nor Life eternal, nor any Traditions to be admitted; yet they dissented from the *Sadduces* in acknowledging Angels, in worshipping only upon Mount *Gerizim*, whereas the *Sadduces* worshipped also in *Jerusalem*, and kept fair Correspondence with the other *Jews*; whereas the

Samaritans and *Jews* did ſo hate one another, that there was no Commerce between them, but did curſe and excommunicate each other. But ſince they are in this ill humour, I think it will be convenient to leave them, and proceed to the giving an account of the different Ceremonies uſed in Marriage by ſeveral Nations in the Univerſe.

Of Marriage Ceremonies.

IN the *Roman* Marriages, which commenced with Contracts, mutually ſealed and ſigned with the Signets of divers Witneſſes there preſent, there were ſundry Cuſtoms obſerved by them. The Man, in token of good Will, gave to the Woman a Ring, which ſhe was to wear upon the next Finger to the little one of the Left-hand, becauſe unto that finger alone a certain Artery proceedeth from the Heart. The word *Nuptiæ* which ſignifieth Marriage, had it's derivation *à nubo*, which in old time ſignify'd to cover; the Cuſtom being, that the Woman ſhould be brought to her Husband with a Covering or Veil caſt over her Face. Alſo by cauſe of the good Succeſs that *Romulus* and his Followers had in the violent taking away of the *Sabine* Women, they continued a Cuſtom, that the Man ſhould come and take away his Wife by a ſeeming violence from the Lap or Boſom of her Mother, or her next Kin. She being thus taken away, her Husband did diſſever and divide the Hair of her Head with the top of a Spear, wherewith ſome Fencer had been formerly killed; which Ceremony did betoken, that nothing ſhould disjoyn them but ſuch a Spear and ſuch like violence. Towards Night the Woman was brought home to her Husband's Houſe with five Torches, ſignifying thereby the need which married Perſons have of five Goddeſſes and Gods, *Jupiter*, *Juno*, *Venus*, *Suadela*, and *Diana*, who is alſo called *Lucina*. When the Woman was thus brought to the door, then did ſhe anoint

anoint the Posts of the Door with Oyl; from which Ceremony the Wife was called *Uxor, quasi Unxor.* This ended, the Bride-men did lift her over the Threshold, and so carried her in by a seeming violence, because in modesty she would not seem to go without force into that place where she must cease to be a Maid. At her carrying in, all the Company did cry out with a loud Voice, *Talassio, Talassio*; for which Custom *Plutarch* alledges this Reason for one; At the Rapture of the *Sabine* Virgins, there were some of the poorer sort spied carrying away one of the fairest Women, some of the chief Citizens would have taken her from them, but they began to cry out, That they carried her to *Talassius*, a great Man, and well-beloved among the *Romans*; at the naming of *Talassius* they suffered her to be carried away, themselves acccompanying her, and often crying, *Talassio, Talassio*, from whence it hath been continued as a Custom amongst the *Romans* ever after at their Marriages to sing *Talassio, Talassio.*

LXV. Now as to the *Jewish* Virgins and Espousals, these were made, saith *Moses de Kotsi*, either with Money, or with an Instrument, or with Copulation: it seemeth, that this last is understood of such as had lain with a Maid, and therefore must by the Law marry her, (if the Father denied him not their Daughter;) whereas otherwise they might not have carnal Company before the Marriage was solemnized, this being forbidden no less than to lye with a Woman in her disease. Their Prayer-Book saith thus, He who shall espouse a Woman bringeth Witnesses, and before them doth betroth her with Money, or somewhat Money-worth, which he giveth her, saying, Be thou espoused to me according to the Law of *Moses* and *Israel.* If there be not Witnesses it is nothing, notwithstanding they both confess it. If one shall affiance a Woman to another, he saith, Be thou espoused to *N.* with this Ring, according to the Law of *Moses* and *Israel.* *Buxtorfius* writeth, That when Promise hath passed between

two, many *Jews* are called together into a great Chamber, where every of the Youths holdeth a Poſt in his Hand: then comes one and reads the Letters of Contract, that *N.* Son of *N.* and *N.* Daughter of *N.* have promiſed Marriage to each other, each giving ſo much in Dowry, which Marriage is to be ſolemnized on ſuch a day, and the Party which faileth in the Promiſes ſhall give fifty *Florens.* This done, they wiſh Joy to each other; and the Jewlings preſently break their earthen Pots, whereby they ſignifie to the Parties Proſperity and Abundance. At parting, every one hath a Cup of Wine given them; eight days after neither Party goeth out of the Houſe, and many Youths come and make merry with the Bridegroom, imitating, they think, *Sampſon*: herein ſome ſay that the Man taketh the eſpouſed Bride home to his Houſe, to be Witneſs and Keeper of her Virginity, till the Marriage Solemnity. The day before the Marriage, the Bride muſt waſh and purifie her ſelf in cold Water, and put on white and clean Garments. Their waſhing is performed with great Scrupulofity, in a common watering, or in private Ciſterns, or Fountains, which muſt be ſo deep that they muſt ſtand up to the Neck in Water; and if it be muddy in the bottom, they muſt have a ſquare Stone to ſtand on, that their whole Feet may ſtand in clear Water, and that the Water may paſs betwixt their Toes; for the leaſt part not covered with Water would fruſtrate the whole Action: and for this cauſe they lay aſide all their Hair-laces, Neck-laces, and Rings: they dive under the Water, ſo that no part may be free from the ſame: Some Jeweſs muſt ſtand by for witneſs hereof, which is twelve years old and a day at leaſt; and there muſt be certain Women ringing with ſomewhat when ſhe goeth in or cometh out of the Water, ſome of them alſo leaping and dancing. The Bridegroom ſends the Bride a Wedding Girdle emboſſed with Gold, and ſhe him another with Silver Studs. On the Wedding-day the Bride adorns her ſelf in the beſt

Jewiſh

Jewish Dress, with her Marriage attire, and by Women, singing their sweetest *Epithalamia*, is conveyed into a Chamber; and there placing her on a fair Seat, braid her Hair into goodly Curles, and put a Veil over her Eyes, (in imitation of *Rebecca*'s Modesty) singing mean while, dancing, and expressing the greatest signs of Joy, thinking they therein please God, as being taught by their Rabbies, that God used the like curling, singing, and dancing, when he presented *Eve* to *Adam*; yea, refused not to serve that new Couple, and with his own hands made the Canopy, under which they were to receive their marriage Blessing, the Angels with Pipes and Trumpets making Musick to lead the Dance. That which *Moses* saith, *God built a Woman*, the *Talmud* interpreteth, *He made Curls, and he brought her to* Adam, to wit, with leaping and dancing. When the Marriage Benediction is to be solemnized, four Boys bear a Canopy on four Poles into the place appointed, which is some Street or Garden abroad in the open Air, the People sounding their Acclamations, *Blessed be he which cometh.* The Bride (being led by others) goeth three times about the Bridegroom, as a Cock goeth about a Hen, and that forsooth to fulfill that Prophecy, *A Woman shall compass a Man*; he also must fetch one Compass about her: the People also besprinkle the Bride with Wheat, crying out, Encrease and multiply; according to that of the *Psalmist*, *He filleth thee with the Fat of Wheat.* In some places they mingle Money with the Wheat, which the poor *Jews* gather up. The Bride stands on the right hand; *for it is written, Thy Wife standeth on thy right hand*; with her Face also to the South, for then she shall be fruitful. The *Rabbi* who marrieth them, taketh the end of the Vestment about the Bride-groom's Neck (they call it *Talles*) and puts it on the Bride's head, after the example of *Boaz* and *Ruth*, and then takes a Glass filled with Wine, over which he uttereth the Marriage Blessing, praising God, by whose instinct these Persons were

eſpouſed, and ſo reacheth the Glaſs to them, and bids them drink. This Glaſs, if ſhe be a Virgin, hath but a narrow Mouth; at *Wormes* they uſe an earthen Pot. Now the *Rabbi* receiving a Ring of pure Gold, without any Jewel in it, ſheweth it to ſome Witneſſes, aſking them if it be good, and worth the Money it coſt, and then puts it on the Bride's Finger, and with a loud Voice pronounceth the Spouſal Letters. After this he takes another Glaſs of Wine, and bleſſeth God, that the Bridegroom and Bride have accepted of each other, and gives it them to taſte. This done, the Bridegroom breaketh the former Glaſs againſt the Wall or Ground, in remembrance of the Deſtruction of *Jeruſalem*; in which reſpect, in ſome places they put Aſhes on the Bridegroom's head: he weareth for this cauſe a black Hood on his Head, like a Mourner, and the Bride likewiſe weareth a black Cloath, fit to terrifie Children with the Deformity, Thus do they mix Mirth and Mourning, as *David* warneth, *Rejoyce unto him in trembling.* This ended, they ſit down at Table, and then muſt the Bridegroom make Tryal of his Breaſt in ſinging a long Prayer; others in the mean time call to make ready the Hen. Then is there an Hen and an Egg ſet before the Bride; of that the Bridegroom carveth her a piece, and then preſently all the Company, Men and Women, tear the Hen amongſt them like hungry Hounds, ſnatching out of each others Hands and Mouths, all to glad the new married Couple. The Egg is not ſod, but in another Scene of Mirth one caſteth it in the face of another, of ſome *Chriſtian* eſpecially, if any be preſent at the Nuptials: in the ſame is a Myſtery included for the Bride, that ſhe ſhall have as eaſie Travel in Child-birth as the Hen layeth her Eggs. After this they fall to their Chear and Dances: one they call the *Mitzvah*, or Commandment-dance, as if God had enjoyned it. The chief Gueſt takes the Bridegroom by the hand, another him, and ſo on through the Company: likewiſe the chief Woman takes the Bride,

Bride, another her, and so one another; then do they dance in a long row with a tumultuous noise, and so end the Nuptial Sports. Amongst all their other Blessings, the Bridegroom is to say one, *Ubi perspexerit sanguinem Virginum*, to use the words of *Genebrad*, who expresseth it, being borrowed from some Words of the *Canticles*, fleshly abused by such Application. The Marriage commonly lasteth eight days, and on the Sabbath they dance the lustiest of all, doing the Sabbath herein a singular Honour, because that also is called a Bride. It is prohibited to bid any uncircumcised Guest to this Banquet; for *Solomon* saith, The Stranger doth not intermeddle with his Joy: yea, the good Angels seeing such there, will depart; and the evil will come and raise Strifes and Contentions: for they think no place empty from the Earth to the Sky, but all full of good or bad Angels, flying or standing in the same. The Marriage is in publick, lest Whoredom should be covered under that Pretext, pretending themselves married when they were not.

LXVI. Let it not grieve the Reader to hear something of the Duties betwixt Man and Wife. The Husband oweth ten things to the Wife; three according to the Law, her Nourishment, her Cloathing, and her Time, namely, of due Benevolence to be performed; and seven things according to the Words of the *Scribes*; the first whereof is the Foundation of Dowry, *viz.* two hundred *Denarii*, if she be a Virgin, otherwise a hundred. The other concern the Condition of the Dowry; the Woman which rendreth not her Husband his due, is rebellious and refractory; and he is bidden to expell her without a Dowry. The Conditions of the Dowry were, first, to cure her in Sickness, secondly, to redeem her, being captive; thirdly, to bury her, being dead; fourthly, to nourish her out of his own Goods, and that she dwell in his House in her Widdow-hood; fifthly, to keep her Daughters till Marriage; sixthly, that her Sons inherit. They appoint not

only Love but Honour to the Wife (as *Peter* alſo enjoyneth to this weaker Veſſel) which Honour they ſay is Meat and Drink, and goodly Garments; for which he ſhall (this was a Woman's Friend) have favour with God. The Author of *Arbaa Turim* addeth, That a Man ſhould love his Wife as his own Body, and honour her above his Body, and keep her as one of his Members; for the Wife is the other half of Man, and a Wife without a Man is but half a Man. And let him take heed of ſtriking his Wife, ſaid another, or to be virulent in terms againſt her: for, for her Tears (how pitifully eaſie are they to ſome) his Puniſhment is near. And howſoever, ſince the Deſtruction of the Temple, *the door of Prayers hath been ſhut*, yet the door of Tears hath not been ſhut, as ſaith *David*, *Be not thou ſilent at my Tears.* And ſhould not a Man honour his Wife? Yes, ſaith *R. Hanina*, for a Man hath no Bleſſing but for his Wife, as it is written, *He bleſſed* Abraham *for her.* Let a Man cloath himſelf (I would not have Women hear it) beneath his Ability, his Children according to his Ability, and his Wife above his Ability. Let the Wife honour her Husband as her Father, and fear to diſpleaſe him, and let him ſpare her in his Anger, remembring that ſhe was taken out of his Ribs: But for the Wives choice, a Man ought, ſaith one, to ſell all that he hath, and buy a Wife, the Daughter of a wiſe Diſciple; if he find not ſuch a one, let him take a Daughter of the Great Men of his time; if not ſuch, the Daughter of a Synagogue Ruler, in that defect let him take the Daughter of one which gathereth Alms; if not, then of a School-Maſter, and not the Daughter of the People of the Land, of whom the Scripture ſaith, *Curſed be he that lyeth with a Beaſt.* They ſay that a Man ought not to lodge in the ſame Chamber, no not with his Siſter, Daughter, or Daughter-in-law; yea, their wiſe Men forbid Converſe with a Woman altogether.

LXVII. But now it will be convenient to proceed to their way of Divorce and other Marriage-Ceremonies. The Bill of Divorce is still practised among the *Jews*; it must be written in twelve Lines, (it is therefore called *Get*) neither more nor less, and delivered to the Woman before three credible Witnesses, under their Hands and Seals. Then doth the Husband deliver it to her, saying, *Lo Woman, the Bill of this Divorce, take it of me, by it being divorced from me, be thou free to another Husband.* The Tenor of this Bill is this; The second day of the Week, the eight and twentieth of the Month, in the Year of the World, 5363. as we here at *Mentz* upon *Rhine* use to reckon; I *Isaac*, sirnamed *Eckenderf*, Son of *R. Abr.* now dwelling at *Mentz*, of my free Will, without Constraint, thee *Sarah*, sirnamed *Trummerle*, Daughter of *R. Levi*, which hitherto hath been my Wife, have determined to free, forsake, and divorce, and now do forsake, free, and put thee from me, that thou mayst be thine own, and at thine own free Will and Pleasure mayst depart whither thou wilt, and none from henceforth for ever shall prohibit thee; and thou art so freed, that thou may'st marry to any other Man. This Divorce may not be done in every place, but they have some special place appointed, noted, and known, scituate on some known River, whereto certain chief *Rabbies* are called by writing, if there be none there dwelling, which consummate the business. By the old Law a Woman might be reconciled to her Husband before the Bill of Divorce given, or after.

The Observation of the Brother to marry the Wife of the Brother deceased without Issue, or else to lose the Inheritance, which was testified by pulling off his Shoe, and spitting in his Face, is now thus ruled by the *Rabbies*, That none shall marry such a Widdow, but rather suffer the premised Ignominy; which is performed in this sort; She comes before the chief *Rabbi* with five Witnesses, where the *Rabbi* demands if she have been three Months a Widdow, if her Husband had

had a Brother unmarried, if the Party convented be he, &c. and laſtly, if ſhe be faſting; (for otherwiſe ſhe might not ſpit in her Brothers Face) of him alſo the *Rabbi* likewiſe asketh like Queſtions; and receiving a denial of Marriage, there is brought a Shoo of ſingular Faſhion for that purpoſe, which he putteth on his right foot, bare, and then ſetteth himſelf againſt a Wall. The Woman comes, and diſclaiming his Affinity, ſtoopeth, and with her right hand (for if ſhe want a right hand it putteth the *Rabbies* out of their Wits to ſcan whether with her Teeth or how elſe it may be done) unlooſeth the Shoo, and taking it off, ſpits in his face; ſo that the five Witneſſes may ſee it, ſaying, Thus ſhall it be done with him which will not build the Houſe of his Brother. In the time of her Uncleanneſs, a Woman may not enter into the Synagogue, nor pray, nor name the Name of God, nor handle any holy Book; which if they obſerve, the *Rabbies* promiſe them longer Life. As ſoon as ſhe knoweth of her Uncleanneſs, ſhe preſently ſeparateth her ſelf from her Husband the ſpace of ſeven days, not touching him, nor ſitting on the ſame Seat, nor eating in the ſame Diſh, or on the ſame Cloath, nor may drink out of the ſame Cup, nor ſtand againſt him, nor ſpeak in his Face: if one will give any thing to the other, one layeth it on a Bench or Table, and goeth away, and the other cometh and taketh it: they ſay it procureth the Leproſie in the Children which are then gotten, which they object to *Chriſtians*. When ſhe hath numbred ſeven dayes of her Uncleanneſs, ſhe proceedeth to number as many of her Purification; after which time, finding her ſelf pure, ſhe cloatheth her ſelf in white, and taking a Woman with her, waſheth her ſelf in cold Water, (ſome in Winter put in warm Water to it, which others in the coldeſt Seaſon refuſe) and leaves not a hair of her Head unwaſhed, as before is deſcribed. Some faſt till they have done it, leſt the fleſh in the Teeth ſhould hinder the Water from coming to them; for Mouth and

and Eyes must be open, and they must stoop that the Pap keep not the Water from the Breast; and if they have a Plaister on a sore it must off, and their Nails must be pared. They write, That if any shall exceed twenty years, and not marry, or if he shall marry a Wife which is barren, he sinneth as much as if he had slain a Man, and deserveth the Punishment of *Onan*, whom God slew, provided, if he addict himself to the Study of the Law, and findeth no need of a Wife; but if he find Concupiscence prevail, he ought to marry notwithstanding. And this necessity remaineth untill he hath begotten a Son and a Daughter. But having forgotten to speak of Circumcision under the Head of Religion, it will not be improper to touch something upon that Point in this place. The Child is first washed and laid in clean Linnen; for if he be foul, or defile himself while he is circumcised, the *Mohel* or Circumciser is to suspend or interrupt his Prayer till he be washed again. In the Morning of the eighth day, the God-father seateth himself down in a Seat placed near the Ark, and the *Mohel* near him: twelve wax-candles are brought in to represent the twelve Tribes; then two Cups of red Wine, the circumcising Knife, with two Dishes, the one of Oyl, the other of Sand. When the Child is brought to the door by the Woman, the Congregation riseth up, the God-father takes the Child and sits down in his Seat. There is also a Seat prepared for *Eliah*, whose coming they expect at the Circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luke* 1. 61. it was wondred at that *Zachary* should name his Son, *John*, seeing none of his Kindred was named with his Name. The eighth day was so strictly observed, that if it fell on the Sabbath the Child was then circumcised, not sooner, lest God should be thought to be tied to the Sacrament; and because the Child the first seven days after the Birth was held legally unclean, and yet remaining in his Blood, *Levit.* 12. 2, 3. and 22. 27. nor later,

later, leſt the Parents ſhould be longer with-held from the comforts of the Sacrament. The penalty of Contempt or neglect of Circumciſion, was a *cutting off from the People*, *Gen.* 17. 14. that is, by Excommunication, or bodily death of the Parents. Therefore God would have killed *Moſes* for not circumciſing his Son: or elſe by the death of the Son himſelf, when he comes to years of diſcretion, if he be not circumciſed, either by himſelf, or by his Parents, or by the Judges.

Now the manner of the *Mohel*'s cutting off the foreskin, is, that he firſt rubs it, that it may be the leſs ſenſible, then bleſſeth God for the Covenant of Circumciſion, and withall cuts off the fore-part of the skin, and flings it into the Sand, in memory of that promiſe, *Gen.* 32. 12. *I will make thee as the ſand of the Sea:* then he ſpits ſome red Wine on the Wound, and waſheth it it, and ſome alſo on the Child's face, if he faint; and taketh the bleeding Member in his Mouth, and ſucks the blood from it, which he ſpits into the other cup of Wine, then he tears off the remaining skin with his ſharp-pointed Nails, and layeth Clouts dip'd in Oyl in the Wound, and bindeth them. Then he bleſſeth God again, and the God-father takes the other Cup of Wine, and prayeth for the Child. And the *Mohel* moiſtneth the Childs Lips with Wine and his own blood, and prayeth again. If the Child be ſick on the eighth day, his Circumciſion is deferred till he recover. If he dye before the eighth day, he is circumciſed at the Grave, but without Prayers.

They redeem their Firſt-born. When the Child is one and thirty dayes old, he is ſet upon a Table by the Father, before the Prieſt, with as much money as two Dollars and an half. After ſome queſtions propounded by the Prieſt to the Father and Mother, amongſt others, Whether he eſteems more of his Money or of his Child? He anſwers, of his Child. Then the Prieſt takes the Money, and layeth it on the Childs head, and pronounceth, that he being the firſt-born, and preſented be-

before the Lord, is now redeemed. If before this time the Father dyes, then the Mother signifieth by a Scroll about the Childs neck, that he is the first-born, and not redeemed; who, when he comes of age, is bound to redeem himself. He is held to be of just age to redeem himself, when he is thirteen years old, for then the Parents stand no more charged with his Sin, but he must himself bear his own burthen.

LXVIII. The ancient *Persians* used to celebrate their Marriages in the Spring, and on their Marriage-day the Husband eats nothing but an Apple, or the Marrow of a Camel. As for the Marriages in *New-Spain*; The Bridegroom and the Bride stood together before the Priest, who took them by the hands, asking them if they would marry? Understanding their Will, he took a corner of the Veil wherewith the Woman had her head covered, and a corner of the mans Gown, which he tied together on a knot, and so led them thus tied to the Bridegroom's house, where there was a Hearth kindled. Then he caused the Wife to go seven times about the Hearth, and so the married couple sat down together, and so was the Marriage contracted. In other places of that Countrey, an *Amantesa*, or Broker, carried the Bride on her back at the beginning of the night, four Women attending with Torches of Pine-tree rosined. At the Bridegroom's house, his Parents receive her, and carry her to him in a Hall, where they are both caused to sit on a Mat near the Fire, and tied together with a corner of their Apparel, and a Perfume of Copale-wood is made to their Gods. Two old men and as many old women were present. The married couple eat, and then these old folks, which after this separate them asunder, and give them good instructions for Oeconomical Duties.

LXIX. In other parts of *New-Spain*, they used other Marriage Rites; at *Thaxcalla* the Bridegroom and Bride polled their Heads, to signifie, that from thenceforth all childish courses should be laid aside. At *Michuacan* the

the Bride muſt look directly upon the Bridegroom, or elſe the Marriage was not perfect. In *Mixteopan*, they uſed to carry the Bridegroom upon their backs, as if he were forced; and then they both joyn hands, and knit their Mantles together with a great knot. The *Macatecas* did not come together in twenty dayes after Marriage, but abode in faſting and praying all that while, ſacrificing their Bodies, and anointing the Mouthes of their Idols with their blood. In *Panuco*, the Husbands buy the Wives for a Bow, two Arrows, and a Net; and afterwards the Father-in-law ſpeaketh not one word to the Son-in-law for the ſpace of a year. When he hath a Child, he lieth not with his Wife in two years after, leſt ſhe ſhould be with Child again before the other be out of danger. Some ſuck twelve years, and for this cauſe they have many Wives. No woman while ſhe hath her Diſeaſe, may touch or dreſs any thing.

LXX. Adultery in *Mexico* was death. Common Women were permitted, but no ordinary Stews. The Devil did many times talk with their Prieſts, and ſome other Rulers and particular Perſons. Great gifts were offered to the man to whom the Devil had vouchſafed this Conference. He appeared unto them in many ſhapes, and was often familiar with them. He to whom he appeared, carried about him, painted, the likeneſs wherein he ſhewed himſelf the firſt time; and they painted his Image on their Doors, Benches, and every corner of the Houſe; and likewiſe according to his *Proteun* and diverſified Apparitions, they painted him in many ſhapes.

The *Dutch-men*, who are well acquainted with *Guiney*, tell us, that at the Marriages of their Daughters, in thoſe Parts, they give half an Ounce of Gold to buy Wine for the Bridal; the King himſelf giveth no other Portion. The Bride, in the preſence of her Friends, ſweareth to be true to her Husband, which the man doth not. For Adultery he may divorce her, and the

Adul-

Adulterer payeth to the King four and twenty *Pesos* of Gold, and the Husband may also drive him out of Town: but the *Dutch-men* paid no Fine, therefore the Women were only blamed, and paid four *Pesos*. If the Husband suspects his Wife, he makes tryal of her honesty, by causing her to eat Salt, with divers of their Paganish Ceremonies, the fear whereof makes her confess. They have many Wives, if they can buy and keep them; each dwelleth in a House by her self, tho there be ten of them; they eat and lodge asunder; sometimes they will bring their Cheer together. The Husband closely takes which he will have lye with him to his Room, where their Bed is a Mat. The Women after Travel wash themselves, and do not accompany with their Husbands for three Months after. The Child new born hath a clean Cloth wrapped about the middle, and is laid down on a Mat. The Mothers use to bear their Children at their backs, and so travel with them, none proving lame, notwithstanding that shaking of their Bodies; they give them the Breast over their shoulders. When it is a Month old, they hang a Net about the Body, like a shirt, made of the Bark of a tree, hanged full of *fetisso's*, or their Idols, to secure it from the Devil, who otherwise would, they think, carry it away. They hang the hair full of shells, and Corals about the Neck, Arms, and Legs, applying divers fetissos or wreaths, with superstitious fancy, that one is good for vomiting, a second for falling, a third for bleeding, a fourth to make it sleep, a fifth against wild Beasts, and so in the rest, giving to each *fetisso* a several name. They quickly learn them to eat, and then leave them about the House, like Dogs: they soon learn to go, to speak, to swim: when they are first born, they are not black but reddish, as the *Brasilians*: Each Woman brings up her own: they teach them no Civility, and beat them sometimes cruelly with staves: when they are eight, or ten, or twelve years old they learn them to spin Bark-thread, and make Nets.

After

After that, they go with their Fathers to fish: at eighteen Years old they begin to set up for themselves, two or three of them together hiring a House and *Canoe*: and then they cover their Pr[illegible]ities, grow amorous, and their Fathers look out Wives for them. They have little Hair on their face at thirty; they wear Nails as long as the Joynt of a Man's Finger, as a token of Gentility, which is also observed by Merchants; they keep them very clean, and as white as Ivory; they are great in Flesh, beyond Men of these Parts; at threescore and ten, or fourscore, their blackness decays, and they grow yellow; they have small Bellies, long Legs, broad Feet, long Toes, sharp Sight, quick Wit, Estridge maws; are spiteful, curiously neat, Drunkards, Thieves, leacherous, and subject to the Pox, whereof they are not ashamed, as neither of shewing their Nakedness.

LXXI. If a Man amongst the *Turks* liketh a young Woman, he buyeth her of her Father, and then enrolleth her in the *Cadies* Book, the Marriage following with all *Bacchanal* Solemnities. Many Women are invited by the Brides Mother the Night before, when after the feasting they bathe her, and the next Morning trick her in her richest Ornaments, tying on her silken Buskins, with Knots not easily unknit; (which the Bridegroom must untie, though with his Teeth) after that, with much Solemnity, his Companions on horseback, riding two in a Rank, and conducted by the *Sacdish*, who is nearest of his Kindred, have fetched her home, the Bride being delivered with her Face close covered, set a stride on Horse-back, with a Canopy over her head, and received of him at his door; thence led, if she be of Quality, by an Eunuch, to the Bride-Chamber. The Guests honour him with Presents, yet go not in: The Father also giveth only some pieces of Houshold stuff, carried openly by Particulars through the Streets. Now he is to entertain the VVives with an equal Respect. Alike is their Diet, Apparel, yea, and Benevolence (unless they consent to change, and

and give turns) or else they may complain to the *Cady*, and procure a Divorce; but the Husband may put away his VVives at pleasure, who may marry unto another within five Months after, except she prove with Child, and then she must stay so long after her delivery: but if he will have her again he must buy her; and if after the third Divorce, another is first to lye with her as a Punishment of his Levity. They will sell some of them, or give them to their Slaves: the VVives give him the reverence of a Master. They are at no time to deny him their Embracements; whom he toucheth not again, untill he hath been at the Bath. They hold their Chastisement, which they receive from him, as an Argument of Affection. They intermeddle not with Houshold Affairs, only it is required of them to content their Husbands, to nurse their own Children, and to live peaceably together, which also they do without Jealousie or Envy. They are exceeding beautiful, for the most part ruddy, clear and smooth as the polished Ivory, tender and soft, as frequenting the Baths daily, and never open to the Weather, but wither quickly. Great and black Eyes are the greatest Beauty to the Eyes of a *Turk*. They sit not at Table with their Husband, but wait and serve them: and then they dine by themselves, admitting no Mankind with them above twelve Years old; and they never go abroad without leave, except to the Bath, and on *Thursday* to weep at the Graves of the dead; they rise to their Husbands, and stand while they are in Presence, and besides them, come in no Company of men, nor do they speak with a Man, or in any other part of their Body are seen of any Man, because they think sight, especially where Beauty and Comliness is, cannot be without sin; only the Brother may be permitted to see the Sister, but not the Husband's Brother: yea, their Sons, when they come to growth are separated from them. For this cause that Sex is not suffered to buy and sell, but is closely mewed, save that their

Law

Law alloweth them to frequent the publick Baths. The Wife and Concubine differ in the right to a Dowry, which the latter wanteth; but the Wife muſt cauſe the other to be her Husband's Bed-fellow when he commandeth, without gain-ſaying, except on their Sabbath or Friday nights, which is the Wives peculiar. Yet are the *Turks* given in both Sexes to unnatural Luſts, even the Women in publick Baths, ſometimes are ſo inflamed in that Filthineſs as is intollerable. *Busbequius* tells of one Woman, who falling in love with a young Maid, and no way elſe prevailing, cloathed her ſelf in Man's Apparel, and hiring a Houſe near, procured the Fathers good Will to have that his Daughter in Marriage; which being ſolemnized between them, and the truth diſcovered (which black Mantle of Night could not cover them from *Hymen*'s Torch) Complaint was made, and the Governour quenched the hot flames of this new Bridegroom, cauſing her to be drowned for that offence. If the Man abuſe the Wife to unnatural Luſt, ſhe may have her Remedy by Divorce, if ſhe accuſe her Husband; which Modeſty forbiddeth to be done in Words, and therefore ſhe puts off her Shoe, and by inverting the ſame accuſeth her Husband's Perverſeneſs. There are ſome *Turks* who keep Boys gallantly arrayed, to ſerve for the worſe than beaſtly Luſt of ſuch as will hire them. They have this loathſome Puniſhment for that loathſome Sin of Whoredom; to take the Paunch of a Beaſt new killed, and cutting a Hole thorough, to thruſt the Adulterers Head in this Dung-Wallet, and ſo carry him in Pomp thorough the Streets. It is Death either to the Body by Judicial Sentence, or the Soul, by turning *Turk*, for a *Chriſtian* to have carnal Dealing with any of their Women. A *Jew* who had dealing with a *Turk*'s Wife, with her Husband's Conſent, could not eſcape hanging therefore, (this indeed was a favour, for he ſhould have been burned) notwithſtanding his rich Countrey-men offered

offered two thousand Duckats to save him: her Husband was hanged for his wittally Perswasion, and she her self drowned. It is certain, that they buy Boys of an hundred or two hundred Duckets, and mew them up for their filthy Lust, till they prove bearded: they will also steal Boys for that Villany.

LXXII. In *Negapatan*, upon the River *Ganges*, in the *East-Indies*, the manner of their Marriages is extraordinary; for, many times the Priest, with a Cow, and the Man and Woman, go together to the Water-side, where the *Bramane* first mutters a short Prayer, and then links their Hands about the Cow's Tail, pours upon them all his hallowed Oyl, and lastly, forces the Beast into the River, whereinto she goes willingly so far as till they be to the middle in Water; neither returns she, nor do they disunite till the Waves advise them; when being on shore they unite, and hold that mysterious Tye forcible and sacred ever after.

LXXIII. The Manner of the *Tartars* wedding is as follows. The Husband covenanteth with the Father of the Maid; who having given him power to take her whereso'ever he shall find her, he seeketh her among some of her Friends, where she hath then of purpose hidden her self, and by a kind of force carryeth her away. They marry with any except their own Mother and Sister: Their Widdows seldom marry, because of their Service to their former Husbands in another World, except the Son marry his Fathers Wives, or the Brother his Brother's, because they can there in the next World be content to resign them to their former Husbands again. The Women sell and provide all Necessaries into the House, the Men intending nothing but their Arms, Hunting, and Hawking. If one hath buried a Male-child, and another a Female, the Parents contract a Marriage between those two, and painting in Papers, Servants, Horses, Cloaths, and Houshold, and making Writings for the Confirmation

tion of the Dower, burn theſe things in the Fire, by the ſmoke whereof, they (in their ſmoky conceits) imagine all theſe things to be carried and confirmed to their Children in the other world; and the Parents of the two dead Parties claim kindred each of other, as if they indeed had married their Children whilſt they lived: yet they do not account the woman they have married a Wife, until ſhe hath honoured them with the name of a Father, and then beginneth he to take Dowry of her Friends, of Horſes, Sheep, Kine, *&c.* But if ſhe be barren, after a certain time he turneth her home again.

LXXIV. In *China* their Marriages and Eſpouſals want not many Ceremonies; both are done in their Youth: they like equality of age and ſtate betwixt the Parties. The Parents make the Contracts, not asking the Childrens conſent, neither do they ever refuſe. As for their Concubines, every one keeps according to his pleaſure and ability, reſpecting in them eſpecially their Beauty; and buy them for the moſt part, their price being an hundred Crowns, or leſs. The common People alſo buy their Wives, and ſell them at their pleaſure. The Magiſtrates marry in their own Rank their Legitimate wife. This chief wife only ſits at Table with her husband, the reſt (except in the Royal Families) are as Servants, which in the preſence of either of the former may not ſit but ſtand. Their Children alſo call that wife their Mother, not their Natural Parent, and for her Funerals alone ſolemnize three years mourning, or leave their Office; not for their own Mother. In theſe Marriages they are very ſcrupulous, that the Wife have not the ſame ſirname with her Husband, although there be no kindred betwixt them, and the ſirnames in *China* are not a thouſand, neither may any deviſe new, but muſt have one, and that the ſame which their Anceſtors by the Fathers ſide (not the Mothers) had, except they be adopted into another Family. They had no degrees of Af-

Affinity or Consanguinity, so the firname differ, and therefore marry in the Mothers Kindred, be it almost never so near. The Bride brings no Portion to her Husband, and yet the first day she comes to his House, she hath to attend abundance of Houshold-furniture, even the Streets being filled with it, all at the Husbands cost, who some Months before sends her a great Sum of Money to this purpose. There are many, who being poor, do for Lust make themselves Slaves to rich men, that so they may be furnished with a wife amongst his Women-Slaves; whereby also the Children become perpetually bond. Others buy their wives, but seeing their increasing Family grow chargeable, beyond their ability, sell their young Sons and Daughters at the same price they would sell a Swine or Beast, or some two or three Duckats more; yea, though they be not by Dearth compelled thereto.

LXXV. If any Merchant resort into *Pegu*, he shall have many Maids offer'd him by their Parents, to take his choice, and having agreed with the Parents, he may for the time of his abode use her as his Slave, or his Concubine, without any discredit to her. Yea, if he come again after she is married, he may for the time he stayeth there, demand her in like sort to his use. And when a man marrieth, he will request some of his Friends to lye the first night with his Bride. There are also among them, that sow up the privy Parts of their Daughters, leaving only passage for Urine; which, when they marry, pass under the Surgeons hand for Remedy.

LXXVI. The Marriages of the *Bengalans* are after this sort; The man and woman come to the Water-side, where standeth a *Bramane* or Priest, with a Cow and a Calf, or a Cow with Calf: These all go into the water together, the *Bramane* holding a white Cloth of four yards long, and a Basket cross bound, with divers things in it. This cloth he layeth upon the back of the Cow, by the Tail, and saith certain words. She hath a Copper

Copper or braſs Pot full of Water. The Man holdeth his hand by the *Braman*'s Hand, and the Wives hand by her Husbands, and all have the Cow by the Tail. Then they pour Water out of the Pot upon the Cow's Tail, which runneth thorough all their hands, and they lade up Water with their hands, and then the *Bramane* tieth their Cloaths together. After this, they go round about the Cow and Calf, and give ſomewhat to the Poor there attending, leaving the Cow and Calf for the *Braman*'s uſe, and offer to divers of their Idols Money; then lying down upon the ground, they kiſs it divers times, and go their way

LXXVII. The young men in *Arabia* may go a wooing to divers Maids, till ſuch time as they have ſped of a Wife; yea, the Father of the Maid moſt friendly welcometh her Suitor; ſo that I think ſcarce any Noble or Gentleman among them can chooſe a Virgin for his Houſe: albeit, ſo ſoon as any Woman is married ſhe is quite forſaken of all her Suitors, who then ſeek out new Paramours for their liking.

LXXVIII. The *Bramanes* marry but once, and that not all, but only the eldeſt of the Brethren, to continue the Succeſſion, who is alſo Heir of the Father's Subſtance, and keepeth his Wife ſtraitly, killing her, if he find her adulterous, with Poyſon. The younger Brethren lye with other Mens Wives, who account the ſame as a ſingular Honour done unto them, having Liberty to enter into any Man's houſe, yea, of the Kings, no leſs than of the Subjects, of that Religion; the Husbands leaving the Wives, and the Brethren their Siſters unto their Pleaſures, and therefore departing out of the Houſe when they come in; and hence it is, that no Man's Son inheriteth his Fathers Goods, but the Siſter's Son ſucceedeth, as being moſt certain of the Blood. So in the Kingdom of *Calicat*, when the King marrieth a Wife, one of the principal *Bramanes* hath the firſt Nights lodgings with her, for which, he hath aſſigned him by the King, four hundred

dred or five hundred Ducats. The King committeth the Custody of his Wife to the *Bramanes* when he travelleth any whither, and taketh in too honest part their dishonest Familiarity: but, for this cause the King's Son succeedeth not in the Crown, but his Sisters Son, as being certainly of his Blood. These Sisters of the King choose what Gentleman they please on whom to bestow their Virginity; and if they prove not in a certain time to be with Child, they betake them to these *Bramane* Stallions: the Gentlemen and Merchants have a Custom to exchange VVives, in token of great Friendship. Some VVomen amongst them have six or seven Husbands, fathering her Children on which of them she best pleaseth. The Men when they marry, get others to use them if they be Virgins, fifteen or twenty days before they themselves will bed them.

LXXIX. As for the Marriages in *Peru*, the Men had many VVives, but one was principal, which was wedded with Solemnity, and that in this sort. The Bridegroom went to the Bride's House, and put *O Hoya*, which was an open Shoe, on her foot; this, if she were a Maid, was of VVool, otherwise, of Reeds: and this done, he led her thence with him. If she committed Adultery she was punished with Death. VVhen the Husband died, she carried a mourning VVeed of black a Year after, and might not marry in that time, which befell not the other VVives. The *Ingua*, or Emperour himself, with his own hand, gave this VVoman to his Governours and Captains, and the Governours assembled all the young Men and Maids in one place of the City, where they gave to every one his VVife, with the aforesaid Ceremony in putting on the *O Hoya*; the other VVives did serve and honour this. None might marry with his Mother, Daughter, Grand Mother, or Grand Child: and *Yupangui*, the Father of *Guayanacapa*, was the first *Ingua* that married his Sister, and confirmed his Fact, by a Decree, That the *Ingua*'s

might do it, commanding his own Children to do it, permitting the Noble-men alſo to marry their Siſters by the Father's ſide.

LXXX. In the *Canaries* they uſed for Hoſpitality to let their Friends lye with their VVives, and received theirs in like courteſie: and therefore, as in *India*, the Siſters Son inherited. Amongſt the *Georgians* too, the Husband bringing home a Gueſt, commends him to his VVife and Siſter, with charge to yield him Content and Delight, eſteeming it a Credit that their VVives can pleaſe and be acceptable. Their Virgins become Mothers very ſoon; moſt of them at ten years old can bring witneſſes in their Arms, (little bigger than a great Frog, which yet after grow tall and ſquare men) to prove that there is never a Maid the leſs for them. So in *Chamul*, a Province in *Tartary*, they not only permit, but account it a great Honour to have their VVives and Siſters at the pleaſure of ſuch Strangers as they entertain, themſelves departing the while, and ſuffering all things to be their Gueſts VVill; for ſo are their Idols ſerved, who therefore for this Hoſpitality, they think, will proſper all that they have. And when one of their *Chams* forbad them this beaſtly practiſe, they abſtained three Years, but then ſent a lamentable Embaſſage to him, with requeſt, that they might continue their former Cuſtom, for ſince they left it they could not thrive; who, overcome by their fond Importunity, granted their Requeſts; which they with Joy accepted, and do ſtill obſerve.

LXXXI. In *Carazan*, another Province of *Tartary*, they have a barbarous Cuſtom, which they uſed, when any proper and perſonable Gentleman of valourous Spirit and goodly Preſence lodged in any Houſe amongſt them: in the Night they killed him, not for the ſpoil, but that his Soul, furniſhed with ſuch parts of Body and Mind, might remain in that Houſe: much hope of future happineſs to that Houſe did they repoſe in ſuch unhappy Attempts. There too, when a VVoman is deli-

delivered of a Child, the Man lieth in, and keepeth his Bed, with Visitation of Gossips the space of forty days: they worship the ancientest Person in the house, ascribing to him all their good. In some part of the Country, Knights and Souldiers never marry, but lye with such Women or Daughters as like them, leaving his VVeapon mean while at the door, which forbid any Man else, although it be the good man himself, to enter till he hath ended his Business, and be gone. At a place in the Kingdom of *Fez*, there was a Temple built; to which, at certain times in the Year, resorted Men and VVomen in the night; where, after Sacrifices, the Candles were put out, and each Man lay with the VVoman he first touched. Those Women were forbidden to lye with any other for a Year after. The Children begotten in this Adultery were brought up by the Priests of the Temple.

But, having spoken of the strange Rites and Ceremonies used in Marriage by many Nations of the Universe, it will not be unseasonable to give some Instances of such unnatural Wives and Husbands, as we meet with recorded in History.

LXXXII. 1. *Joan*, Grand-child to *Robert* King of *Naples*, by *Charles* his Son, succeeded her Grand-father in the Kingdom of *Naples* and *Sicily*, *Anno* 1343. a Woman of a beautiful Body, and rare Endowments of Nature; she was first marryed to her Cousin *Andrew*, a Prince of Royal Extraction, and of a sweet and loving Disposition: but, he being not able to satisfie her Wantonness, she kept company with low Persons; at last she grew weary of him, complaining of his Insufficiency, and caused him, in the City of *Aversa*, to be hung upon a Beam, and strangled in the night time, and then threw out his Corps into a Garden, where it lay some days unburied. It is said, that this *Andrew* on a day coming into the Queen's Chamber, and finding her twisting a thick string of Silk and Silver, demanded of her for what purpose she made it; she answered,

ſwered, to hang you in: which he then little believed, the rather, becauſe thoſe who intend ſuch miſchief uſe not to ſpeak of it before hand: but it ſeems ſhe was as good as her word.

LXXXIII. 2. *Cicero* put away his Wife *Ferentia* for divers Reaſons; as, becauſe ſhe had made ſmall account of him in the time of the Wars which were betwixt *Cæſar* and *Pompey*; ſo that when he went from *Rome* to *Pompey* ſhe provided no fit Accommodations for his Journey; and when he came back again into *Italy*, ſhe never ſhewed the leaſt ſpark or ſign of Love or good Will towards him; for, though he ſtaid long at *Brunduſium*, ſhe never went to ſee him; and when his Daughter took that Journey, to viſit him, ſhe neither provided Company to conduct her, nor gave her Money or other Neceſſaries for the way: yea, ſhe ſo handled the matter, that when *Cicero* came to *Rome* he found nothing in his Houſe but bare Walls, and yet he was much ſet in debt by her.

LXXXIV. 3. *Bithricus*, King of the *Weſt-Saxons*, married *Ethelburga* the Daughter of *Offa*, King of *Mercia*; by whom, after he had reigned ſeventeen Years, he was poyſoned and buried at *Warham*; upon which occaſion it was ordained by the Nobles, That from thenceforth the King's Wives ſhould not be called Queens, nor ſuffered to ſit with them in place of State. This *Ethelburga* fled into *France* with infinite Treaſure, where, offering a mighty Sum of her Gold to *Charles* King of *France*, he put her to her choice, whether ſhe would have him or his Son to her Husband: ſhe choſe the Son, for the Reaſon (as ſhe ſaid) that he was the youngeſt: then, ſaid *Charles*, had'ſt thou choſen me thou ſhould'ſt have had my Son; but now thou ſhalt neither have him nor me: and then ſent her to a Monaſtery, wherein ſhe profeſſed her ſelf a *Nun*, and became there the Abbeſs for ſome years; but afterwards being found to have committed Adultery with a Lay-man, ſhe was caſt out of the Monaſtery, and ended

ended her Life in Poverty and much Misery.

LXXXV. 4. *Alboinus*, the first King of *Italy* of the *Lombards*, having slain *Cummundus*, King of the *Gepidæ*, made a drinking-cup of his Skull. *Rosamond*, the Daughter of that King, he had taken to Wife; and being one day very merry at *Verona*, forced her to drink out of that detested Cup; which she so stomached, that she promised one *Hemichild*, a Courtier, that if he would aid her in killing the King, she would give him both her self and the Kingdom of *Lombardy*. This when he consented to, and performed, they were so hated, that they were constrained to fly to *Ravenna*, unto the Protection of *Longinus* the *Exarch*, who perswaded her to dispatch *Hemichild* out of the way, and to take him for her Husband; to which she willingly agreed. *Hemichild* coming out of the Bath, called for Drink, and she gave him a strong Poyson; half of which when he had drunk, and found by the strange Operation, how the matter went, he compelled her to drink the rest, and so both died together.

LXXXVI. 5. When *Alexander* the Great had determined to invade the *Daca*, where he knew *Spitamenes* was, who not only had revolted himself, but had also drawn several others into the Society of his Rebellion, and had at sometimes overthrown some of *Alexander*'s Captains, there fell out one thing remarkable; The Wife of *Spitamenes*, (upon whom he extreamly doted) when by her feminine Flatteries she was not able to perswade her Husband to make tryal of the Victor's Clemency, and to endeavour to appease that *Alexander*, whom he could not avoid nor escape, she set upon her Husband, when intoxicated with Wine. He lay fast asleep, and drawing a Sword that she had concealed under her Garments, she cut off his Head, delivered it to a Servant that was conscious of her fact, and with him only in her Company, as she was, with her Garments besprinkled with his Blood, she went directly to *Alexander*'s Camp, and caused him to be

informed that there was one there to inform him of ſomething that he was concerned to know from her. When ſhe was admitted, ſhe deſired the Servant might come in, who ſhewed the Head of *Spitamenes* to thoſe that ſearched what he carried wrapt up under his Garment. When the King knew this, though he look'd upon it as a very conſiderable piece of Service to him, that a *Renegado* and a Traytor was diſpatched, yet had he a horror of the Fact, that ſhe ſhould inſnare his Life that had well deſerved at her hands, who was her Husband, and Parent of the Children which they had betwixt them; ſo that conſidering the Atrocity of the Fact, over-weighed any pretended merit from himſelf; he ſent her Word that ſhe ſhould forthwith depart his Camp leſt ſhe ſhould infect the barbarity of her Example.

LXXXVII. 6. *Semiramis*, the Wife of *Ninus*, King of *Aſſyria*, was a witty and beautiful Woman, beloved of her Husband even unto Dotage: as ſhe was one day in diſcourſe with him, ſhe told him that ſhe was exceedingly deſirous of a Thing, yet becauſe of the greatneſs of it ſhe durſt not diſcover it, nor could hope to prevail; *Ninus* not apprehending her ſubtilty, bad her tell him what it was; ſhe anſwered, that he ſhould deliver to her the Government of his Empire for five days; which when ſhe had obtained, ſhe cauſed her Husband to be ſlain, and ſo uſurped his Throne.

LXXXVIII. 7. *Fulvius* underſtanding that he was proſcribed by the *Tryumvirate*, betook himſelf to his Wife, hoping to be hid, and ſome way kept private by her in this time of his Extremity. He might the rather expect her fidelity in this thing, for of a Slave he had made her a free Woman, and received her to his Bed; but he found a deadly Enemy inſtead of a Friend; for, ſhe ſuſpecting that he was in love with another Woman, did her ſelf accuſe and diſcover him to the *Triumviri*; by whoſe order, he died in a miſerable manner.

LXXXIX.

LXXXIX. 8. The noble *Pittacus*, so famous for his Valour, and as much renowned for his Wisdom and Justice, feasted upon a time certain of his Friends, who were Strangers. His Wife coming in at the midst of the Dinner, being angry at something else, overthrew the Table, and tumbled down all the Provision under foot. Now when his Guests and Friends were wonderfully dismayed and abashed hereat, *Pittacus* made no more ado at the matter, but turning to them, There is not one of us all, saith he, but he hath his Cross, and one thing or other wherewith to exercise his Patience: and for my own part, this is the only thing that checketh my Felicity; for, were it not for this shrewing Wife, I were the happiest Man in the World: so that of me these Verses may be verified;

This Man who while he walks the Street
Or publick Place, is happy thought;
No sooner sets in House his feet,
But woe is him, and not for ought:
His Wife him rules, and that's a spight,
She scolds, she fights from Noon to Night:.

But now it is time to say something of unnatural Husbands.

XC. 1. *Anno Dom.* 1652. in the Isle of *Thanet* in *Kent*, lived one *Adam Sprackling*, Esquire, who about twenty Years before had married *Katharine*, the Daughter of Sir *Robert Leukner* of *Kent*. This *Sprackling* had a fair Estate, but had exhausted it by Drinking, Gaming, *&c.* At last Executions were out against him, and he forced to keep home and make his House his Prison: This filled him full of Rage, so that his Wife was constrained many times to lock her self from him. But, upon *Saturday* night, *Dec.* 11. 1652. as it seems, he resolved to mischief her; and being at ten a Clock at night in his Kitchin, he sent for one *Martin*, a poor old Man, out of his Bed to him; so that there

were in the Kitchin, *Sprackling* and his Wife, one *Ewell*, and this *Martin*; *Sprackling* commanded *Martin* to bind *Ewell*'s Legs, which the one did, and the other ſuffered, thinking it had only been a ranting humour of their Maſter: then he began to rage againſt his Wife, who ſat quietly by; and though ſhe gave him none but ſweet and loving words, yet he drew his Dagger, and ſtruck her over the face with it, which ſhe bore patiently, though ſhe was hurt in the Jaw. He ſtill continuing to rage at her, ſhe weary and in great fear, roſe up, and went to the door; Her Husband followed her with a chopping-knife in his hand, with which he ſtruck at her wriſt, and cut the bone in ſunder, ſo that her hand hung down, only by the Sinews and Skin. No help was near; *Ewell* was bound, and *Martin* being old and weak durſt not interpoſe, fearing his own Life, only prayed his Miſtris to ſtay and be quiet, hoping all ſhould be well, and ſo getting a Napkin bound up her hand with it. After this, towards Morning, ſtill rayling and raging at his Wife, he daſhed her on the Forehead with the Iron Cleaver, Whereupon ſhe fell down bleeeding but recovering her ſelf on her Knees, ſhe cryed and prayed unto God for the pardon of her own and her Husband's Sins: praying God to forgive him as ſhe did; but as ſhe was thus praying, her bloody Husband chopt her head in the midſt of the very Brains, ſo that ſhe fell down and died immediately. Then did he kill ſix Dogs, four of which he threw by his Wife; and after ſhe was dead chopping her twice into the Legs, compelled *Martin* to waſh *Ewell*'s Face with her Blood, himſelf alſo dipping Linnen in her Blood, waſhed *Martin*'s face, and bloodied his own face with it. For all which, being apprehended and carried to *Sandwich* Goal, at the Seſſions following, which were *April* the 22. 1653. he was araigned, condemned and hanged on the 27. day: dying very deſperately, and not ſuffering any, either Miniſter or Gentleman to ſpeake with him after his Condemnation.

XCI. 2. *Periander* the *Corinthian*, in a high fit of Passion, trod his Wife under Foot, and although she was at that time with Child of a Boy, yet he never desisted from his injurious treatment of her, till such time as he had killed her upon the place. Afterwards, when he was come to himself, and was sensible that what he had done was thorough the calumniating instigation of his Concubines, he caused them all to be burnt alive, and banished his Son *Lycophron* as far as *Corcyra*, upon no other occasion than that he lamented the death of his Mother with tears and out-cries.

XCII. 3. *Nero* the Emperour, being once incensed against his Wife *Poppora Sabina*, gave her such a kick with his Foot upon the Belly that she thereupon departed this Life. But though he was a man that seemed to be born to Cruelty and Blood, yet he afterwards so repented himself of this act, that he would not suffer her Body to be burn'd after the *Roman* manner; but built the Funeral Pile for her of odours and perfumes, and so ordered her to be brought into the *Julian* Monument.

XCIII. 4. *Herod* the *Sophist*, being offended at his Wife *Rhegilla* for some slight fault of his, commanded his Freed-man *Alcimedon* to beat her: she was at that time eight Months gone with Child, or near upon; so that (by the imprudence of him who was imployed to chastize her) she received some blows upon her Belly, which occasioned first her Miscarriage, and soon after her Death. Her Brother *Brudeas*, a Person of great Nobility, cited her Husband *Herod* to answer the Death of his Sister before the Senate of *Rome*; where, if he had not, it is pitty but he should have received a Condign punishment.

XCIV. 5. When *M. Antonius* was overcome at *Actium*, *Herod* King of *Judea*, believing that he was in danger to lose his Kingdom because he had been a fast friend to *Antonius*, determined to meeet *Cæsar Augustus* at *Rhodes* and there indeavoured to assure his favour to him; having resolved upon his Journey, he commit-

ted the care and cuſtody of his Wife to *Sohemus* his Friend; giving him withall thus much in command, that in caſe he ſhould hear of his death by the way, or at the place whither he was intended, that then he ſhould not fail forthwith to kill *Mariamne*, his Wife; yielding this only reaſon of his injunction, that it might not be in the power of any man to enjoy ſo great a Beauty after his death. *Mariamne* had extorted this Secret from *Sohemus*, and at *Herod*'s return twitted him with it. *Herod* cauſed *Sohemus*, unheard, to be immediately put to death; and not long after, he alſo beheaded *Mariamne*, his beloved Queen and Wife. But *Herod* had impotent deſires of her even after ſhe was dead; he often called upon her name, and frequently betook himſelf to uncomely lamentations; he invented all the delight he could, he feaſted and drank liberally, and yet to ſmall purpoſe, he therefore left off the care of his Kingdom, and was ſo overcome with his grief, that he often commanded his Servants to call *Mariamne*, as if ſhe had been ſtill alive; his grief increaſing, he exiled himſelf in Solitudes, under pretence of hunting, where, continuing to afflict himſelf, he fell into a grievous Diſeaſe, and when recovered of it, he became ſo fell and cruel, that for ſlight cauſes he was apt to inflict death.

XCV. 6. *Amalaſunta* had raiſed *Theodahitus* at once to be her Husband, and King of the *Goths*; but upon this Proviſo, that he ſhould make Oath, that he would reſt contented with the Title of a King, and leave all matters of Government to her ſole diſpoſe. But no ſooner was he accepted as King, but he forgot his Wife and Benefactreſs, recalled her Enemies from baniſhment, put her Friends and Relations many of them to death; baniſhed her ſelf into an Iſland in the *Vulſiner* Lake, and there ſet a ſtrong guard upon her: At laſt, he thought himſelf not ſufficiently ſafe, ſo long as *Amalaſunta* was alive, and thereupon he diſpatched certain of his Inſtruments to the place of her Exile, with order

der to put her to death; who finding her in a Bath, gave her no further time, but strangled her there.

But on the other side, it will be fitting to give a few Instances of the Love of some Husbands.

XCVI. 1. *Darius* the last King of the *Persians*, supposing that his Wife *Statira* was slain by *Alexander*, filled all the Camp with lamentations and outcryes, "O, *Alexander*, (said he) whom of thy Relations have I put to "Death, that thou should'st thus retaliate my severities: "thou hast hated me without any provocation on my "part: but suppose thou hast Justice on thy side, should'st "thou manage the War against Women? Thus he bewailed the supposed death of his Wife; but as soon as he heard, she was not only preserved alive, but also treated by *Alexander* with the highest honour, he then prayed to God to render *Alexander* fortunate in all things, though he was his Enemy.

XCVII. 2. *Titus Gracchus* loved his Wife *Cornelia* with such fervency, that when two Snakes were by chance found in his House, and that the Augurs had pronounced that they should not suffer them both to escape, but that one of them should be killed: affirming also, that if the male was let go, *Cornelia* should dye first; on the other side that *Gracchus* should first expire, if the Female was dismissed: *Dismiss then the Female*, (said he) *that so* Cornelia *may survive me, who am at this time the Elder*. It so fell out, that he dyed soon after, leaving behind him many Sons, so entirely loved by the Mother, and the memory of her husband so dear to her, that she refused the proffered Marriage with *Ptolomais* King of *Ægypt*. The buried Ashes of her Husband it seem'd, lay so cold at her Heart, that splendor of a Diadem, and all the Pomp of a Rich and profered Kingdom, were not able so to warm it, as to make it capable of receiving the impression of a new Love,

XCVIII. 3. *M. Plautius*, by the command of the Senate, was to bring back a Navy of sixty Ships of the Confederates into *Asia*, he put ashore at *Tarentum*; thither had

Ori-

Oriſtilla his Wife followed him, and there (overcome with a diſeaſe) ſhe departed this Life. *Plautius* having ordered all things for the celebration of the Funeral, ſhe was laid upon the Pile to be burnt, as the *Roman* manner was; the laſt offices to be performed were to anoint the dead Body, and to give it a valedictory kiſs, but betwixt theſe, the grieved Husband fell upon his own Sword, and died. His Friends took him up in his Gown and Shoos, as he was, and laying his Body by that of his Wives, burnt them both together. The Sepulchre of theſe two is yet to be ſeen at *Tarentum*, and is called the Tomb of the two Lovers.

XCIX. 4. One of the *Neapolitans* (pity his Name as well as his Countrey is not remembred) being buſily imployed in a Field near the Sea, and his Wife at ſome diſtance from him, the Woman was ſeized upon by ſome Mooriſh Pyrates, who came on ſhoar to prey upon all they could find. Upon his return, not finding his Wife, and perceiving a Ship that lay at Anchor not far off, conjecturing the matter as it was, he threw himſelf into the Sea and ſwam up to the Ship; when calling to the Captain, he told him that he was therefore come becauſe he muſt needs follow his Wife. He feared not the Barbariſm of the Enemies of the *Chriſtian* Faith, nor the miſeries thoſe Slaves endure that are thruſt into places where they muſt tug at the Oar, his Love overcame all theſe. The *Moors* were full of admiration at the carriage of the Man, for they had ſeen ſome of his Countreymen rather chuſe Death, than indure ſo hard a loſs as that of their Liberty, and at their return, they told the whole of this ſtory to the King of *Tunis*, who, moved with the Relation of ſo great a Love, gave him and his wife their freedom, and the man was made, by his command, one of the Souldiers of his Life-guard.

C. 5. *Ferdinand* King of *Spain*, married *Elizabeth* the Siſter of *Ferdinand* Son of *John* King of *Arragon*. Great were the Vertues of this admirable Princeſs, whereby ſhe gained ſo much upon the heart of her Hus-

Husband, a valiant and fortunate Prince, that he admitted her to an equal share in the Government of the Kingdom with himself: wherein they lived with such mutual agreement; as the like hath not been known amongst any of the Kings and Queens of that Country. There was nothing done in the Affairs of State, but what was debated, ordained, and subscribed by both: the Kingdom of *Spain* was a name common to them both; Ambassadours were sent abroad in both their names: Armies and Souldiers were levied and formed in both their names, and so was the whole Wars and all civil affairs, that King *Ferdinand* did not challenge to himself an Authority in any thing or in any respect greater than that whereunto he had admitted this his beloved Wife.

CI. 6. *Meleager* challenged to himself the chief Glory and Honour of slaying the *Calidonian* Boar, but this being denied him, he sat in his Chamber so angry and discontented, that when the *Curetes* were assaulting the City where he lived, he would not stir out to lend the Citizens the least of his assistance. The Elders, Magistrates, the Chief of the City and the Priests came to him with their humble supplications, but he would not move, they propounded a great reward, he despised at once both it and them. His Father *Oeneus* came to him, and imbraceing his Knees, sought to make him relent, but all in vain: His Mother came and tryed allways, but was refused, his Sisters and his most familiar friends were sent to him, and beg'd he would not forsake them in their last extremity; but neither this way was his fierce mind to be wrought upon. In the mean time the Enemy had broken into the City, and then came his Wife *Cleopatra* trembling: O my dearest Love (said she) help us, or we are lost: the Enemy is already entred. The Hero was moved with this voice alone, and rous'd himself at the apprehension of the danger of his beloved Wife: he Arm'd himself, went forth, and left not till he had repulsed the Enemy and put the City in its wonted safety and security.

But

But no leſs extraordinary has the Love of ſome Wives been to their Husbands, as of the Husbands to their Wives.

CII. 1. The Prince of the Province of *Fingo*, in the Empire of *Japan*, hearing that a Gentleman of the Country had a very beautiful Woman to his Wife, got him diſpatch'd; and having ſent for the Widdow ſome days after her Husband's Death, acquainted her with his Deſires: She told him, ſhe had much reaſon to think her ſelf happy in being honour'd with the friendſhip of ſo great a Prince, yet ſhe was reſolved to bite off her Tongue, and murther her ſelf, if he proffer'd her any violence; but, if he would grant her the favour to ſpend one Month in bewailing her Husband, and then give her the liberty to make an Entertainment for the Relations of the deceaſed, to take her leave of them, he ſhould find how much ſhe was his Servant, and how far ſhe would comply with his Affections. It was eaſily granted: a very great Dinner was provided, whither came all the Kindred of the deceaſed: the Gentlewoman perceiving the Prince began to be warm with his Wine, in hopes of enjoying her promiſe, ſhe deſired liberty to withdraw into an adjoyning Gallery, to take the Air; but, as ſoon as ſhe was come into it, ſhe caſt her ſelf head-long down, in the Preſence of the Prince, and all her dead Husbands Relations.

CIII. 2. *Conſtantine* the Ninth, exerciſing Tyranny, as well in matters of Love as within his Empire, cauſed the *Roman Argyropulus* to be ſought out, and commanded him to repudiate his Wife whom he had lawfully married, to take his Daughter, on Condition that he would make him *Cæſar*, and aſſociate him with himſelf in his Dignity: but if he condeſcended not to his Will, he threatned to pull out his Eyes, and to make him all the days of his Life miſerable. The Lady, who was preſent, ſeeing her Husband involved in all the Perplexities that might be, and ignorant what Anſwer to give unto the Emperour, *Ah! Sir*, ſaid ſhe, I ſee

you

you are much hindred in a brave way: if it only rest in your Wife that you be not great and happy, I freely deprive my self of all, yea of your Company (which is more precious to me than all the Empires of the World) rather than prejudice your Fortune; for know, I love you better than my self. And saying this, she cut off her Hair, and voluntarily entred into a Monastery, which the other was willing enough to suffer, preferring Ambition before Love.

CIV. 3. The Emperour *Conrad* the Third, besieged *Guelphus* Duke of *Bavaria*, in the City of *Hensbery* in *Germany*: The Women perceiving that the Town could not possibly hold out long, petitioned the Emperour that they might depart only with so much as each of them could carry upon their Backs; which the Emperour condescended to, expecting they would have loaden themselves with Silver and Gold, *&c.* But they came all forth with every one her Husband on her Back; whereat the Emperour was so moved, that he wept, received the Duke into his favour, gave all the Men their Wives, and extoll'd the Women with deserved Praises.

CV. 4. *Hota* was the Wife of *Rahi Benxamut*, a valiant Captain, and of great Reputation amongst the *Alarbes*, she had been bravely rescued out of the hands of the *Portugals*, (who were carrying her away Prisoner) by the exceeding Courage and Valour of *Benxamut* her Husband. She shewed her thankfulness to him by the ready performance of all the Offices of Love and Duty: Some time after *Benxamut* was slain in a Conflict, and *Hota* performed her Husbands Funeral Obsequies with infinite Lamentations, laid his Body in a stately Tomb, and then for nine days together she would neither eat nor drink, whereof she died and was buried (as she had ordained in her last Will) by the side of her beloved Husband.

He first deceas'd; she for a few days try'd
To live without him, lik'd it not, and dy'd.

CVI.

CVI. 5. King *Edward* the Firſt, while Prince, warr'd in the *Holy Land*; where he reſcued the great City of *Acon* from being ſurrendred to the *Souldan:* after which, one *Anzazim*, a deſperate *Saracen*, (who had often been employ'd to him from the General) being one time, upon pretence of ſome ſecret Meſſage, admitted alone into his Chamber, he, with an empoyſon'd Knife gave him three Wounds in the Body, two in the Arm, and one near the Arm-pit, which were thought to be mortal, and had perhaps been ſo, if out of unſpeakable Love the Lady *Elianor* his Wife, had not ſuck'd out the Poyſon of his Wounds with her Mouth, and thereby effected a Cure, which otherwiſe had been incurable. Thus it is no wonder that Love ſhould do Wonders ſeeing it is it ſelf a Wonder.

CVII. 6. *Artemiſia*, the Queen of *Caria*, bore ſo true a Love to her Husband *Mauſolus*, that when he was dead ſhe prepared his Funeral in a ſumptuous Manner; ſhe ſent for the chiefeſt and moſt eloquent Orators out of all *Greece*, to ſpeak Orations in his Praiſe upon the chief day of the Solemnity. When the Body was burn'd, ſhe had the Aſhes carefully preſerv'd, and by degrees (in her Drink) ſhe took down thoſe laſt Remainders of her Husband into her own Body; and as a further Teſtimony of her love to his Memory, ſhe built him a Sepulchre with ſuch Magnificence, that it was numbred amongſt the ſeven Wonders of the World.

CVIII. 7. *Camma*, the Wife of *Sinatus*, the Prieſteſs of *Diana*, was a Perſon of moſt rare Beauty and no leſs Virtue: *Eraſinoria*, to enjoy her, had treacherouſly ſlain her Husband; he had often attempted in vain to perſwade her to his Embraces by fair Speeches and Gifts; and ſhe fearing he would add force to theſe, feigned her ſelf to be overcome with his Importunity. To the Temple they went, and ſtanding before the Altar (as the Cuſtom was) the new Bride drank a Cup of Wine in a golden Viol, to the Bridegroom, which he received, and drank of with great Pleaſure; which done,

done, falling on her Knees, with a loud Voice she said, I thank thee, O venerable *Diana*, that thou hast granted me in thy Temple to revenge the blood of my Husband, which was shed for my sake: which said, she fell down and died. Now did *Erasinorix* perceive the Wine he had drank was poysoned, nor was it long e're he himself, as another Sacrifice, fell dead at the foot of the Altar.

CIX. 8. *Pandocrus*, was one of the Captains of the Men of War under *Jacobus*, King of *Persia*, who was the Son of *Usun Cassan*: this Man had a most beautiful young Lady to his Wife (though not above sixteen Years of Age) by whom he was most entirely beloved. He having rebelled against his Sovereign, she long besought him that he would not enter Battel with his Enemy: but when he would not agree to her in that, she then intreated that at least he would kill her before the Fight, that so she might not be compelled to outlive him; when he had also denied her in this, he gave Battel, wherein he was overcome and slain; and his Wife being taken, was by the King bestowed upon one of his Captains. When therefore he would take her to Wife, she long opposed his Intentions; and when at last she perceived he went about to gain that by force which he could not by entreaty, she requested some time wherein to deliberate upon the Matter: it was granted; and when she had sent him a Note, wherein she had written, *No Man shall ever say that the Wife of* Pandocrus *did long survive him*, she fell upon a Sword and died.

CX. 9. *Leonidus*, King of *Sparta*, had married his Daughter *Chelonis* to *Cleambrotus*, afterwards he fell out with him and would have slain him. *Chelonis* taking her two little Sons, went to her Husband, earnestly begging his Life of her angry Father, telling him, that if he proceeded to kill her Husband, she would first kill her self; and pitifully complaining, she laid her Face upon *Cleombrotus* his Head, and casting her swoln and blub-

blubber'd Eyes upon the Standers by, *Leonidus* was mov'd to Pity, and commanded *Cleombrotus* to get him thence into Exile, withall, praying his Daughter for his ſake, to remain with him, and not to forſake her Father, who did ſo dearly love her, as for her ſake alone, to ſave the forfeit Life of her Husband. But ſhe by no means would yield to his Requeſt; but riſing up with her Husband, ſhe gave him one of his Sons, and taking the other in her own Arms, ſhe voluntarily went with him into Baniſhment.

CXI. 10. *Portia*, the Daughter of *Cato*, and Wife of *Marcus Brutus*, when ſhe conjectur'd by the ſleepleſs and reſtleſs Nights of her Husband, that he had conceived ſome great thing in his Mind, and concealed it from her in ſuſpicion of her Weakneſs; ſhe (to give her Husband an inſtance of her Conſtancy and Secrecy) made her a deep Wound in her Thigh with her Razor, there followed a ſtream of Blood, Debility, and a Fever. When *Brutus* came home, ſad at ſo unexpected an accident, ſhe cauſing all to withdraw, Sit down Husband, ſaid ſhe, I have ſomething that is ſerious to diſcourſe with you. When I married you I came to your Houſe as a Wife, not as a Miſtreſs or Whore, not only as a Companion of your Bed and Board, but of all proſperous and adverſe things. I am *Cato*'s Daughter, and reckon you that I am of that Blood. What then? Do I complain of you? Not at all, if I look at other Matters, conjugal Solemnities, good Will, and this external Love; but I look higher, and would have your Friendſhip alſo, and that is the only grief of my Mind, which torments me, that you have my Fidelity in ſuſpicion; for, wherefore ſhould you diſſemble? Do not I perceive the care you are in? That there is ſome ſecret and great Enterpriſe that you are in Agitation about? Why do you conceal it from me? If I can lend you no Aſſiſtance expect ſome Comfort at leaſt from me: for, as to my Secrecy, I am able to engage. Conſider not the reſt of my Sex; I ſay again, that I

am

am the Daughter of *Cato*, and I add thereunto, that I am the Wife of *Brutus*; either Nature, (being from such a Father, or Converſation with ſuch a Husband, will render me conſtant and invincible againſt all that is to be feared. Why do I multiply Words? I my ſelf have made experiment of my ſelf, and ſee this Wound, which of my own Accord I have given my ſelf, that I might know whether I could undergo with Courage any Grief and Torments. I can believe it, I am able to bear them, to deſpiſe them, and I can dye, *Brutus*, with and for my Husband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer. *Brutus* admiring the greatneſs of her Mind, and ſurprized with the diſcovery of ſuch an Affection, lift up his Hands for Joy; and, *O all ye Powers above*, ſaid he, *be ye favourable and propitious to my Deſires, and make me a Husband that is worthy of* Portia! Then he recited in order to her the Conſpiracy againſt *Cæſar*, and who they were that were concerned therein. She was ſo far from being affrighted therewith, or deterring him from it, that ſhe encouraged him to proceed: But the day they were to perform the Enterpriſe, being in fear for *Brutus*, ſhe ſwooned, and was ſecretly recovered by him. At the laſt *Brutus* being overcome, and ſlain at *Philippi*, ſhe determined to dye, and when her Friends being ever with her, deprived her of the opportunity and means: ſhe at laſt ſnatch'd the burning Coals with her hands out of the Fire, and thruſting them into her Mouth, ſhe kept them there till ſhe was choak'd.

CXII. 11. In the reign of *Veſpaſian*, there was a Rebellion in *Gaul*, the chief leader of which was *Julius Sabinus*, the *Gauls* being reduced, the Captain was ſought after to be puniſhed. But he had hid himſelf in a Vault or Cave which was the Monument of his Grand-Father, he cauſed a report to be ſpread of his Death, as if he had voluntarily poyſoned himſelf, and the better to perſwade men of the truth of it, he cauſed his Houſe to be ſet on fire,

fire, as if his Body had therein been burnt. He had a Wife whose name was *Eponina*, she knew nothing of his safety, but bewail'd his death with inconsolable Tears. There were only two of his Free-men who were privy to it, who pittying their Lady, (who was determined to dy, and in order thereunto had now abstain'd from Food three days together) declar'd her purpose to her Husband, and besought him to save her that lov'd him so well. It was granted, and she was told that her *Sabinus* lived, she came to him, where they lived with secrecy and undiscovered for the space of nine years together she conceived and brought forth Children in that solitary mansion. At last, the place of their abode came to be known; they were taken and brought to *Rome*, where *Vespasian* commanded they should be slain: *Eponina* producing and shewing her Children, *Behold, O* Cæsar, said she, *such as I have brought forth, and brought up in a Monument, that thou mightst have more suppliants for our Lives*: Cruel *Vespasian* that could not be moved at such words as these! well, they were both led to death, and *Eponina* joyfully died with her Husband, who had been before buried with him for so many years together.

CXIII. 12. *Eumines* burying the Dead that had fall'n in the Battel of *Jabins*, against *Antigonus*; amongst others, there was found the Body of *Ceteas*, the Captain of those Troops that had come out of *India*, This man had two Wives who accompanied him in the Wars, the one of which he had newly married, and another which he had married a few years before, but both of them bore an intire love to him; for whereas the Laws of *India* require that one Wife shall be burnt with her dead Husband; both proffer'd themselves to Death, and strove with that ambition as if it was some Glorious Prize they sought after. Before such Captains as were appointed their Judges, the younger pleaded that the other was with Child; and that therefore she could not have the benefit of that Law. The elder pleaded, that whereas she was before the other, it was also fit that she should be before

before her in honour since it was customary in other things, that the elder should have place. The Judges, when they understood by Midwives, that the elder was with Child, passed Judgment that the younger should be burnt, which done she that had lost the Cause, departed, rending her Diadem, and tearing her Haire, as if some grievous calamity had befallen her The other all Joy at her victory, went to the Funeral fire magnificently dressed up by her Friends, led along by her Kindred, as if to her Nuptials, they all the way singing Hymns in her praises. When she drew near the Fire, taking off her Ornaments, she delivered them to her Friends and Servants as tokens of remembrance, they were a multitude of Rings, with variety of precious Stones, Chains, and Stars of Gold, *&c.* this done, she was by her Brother placed upon the Cumbustible matter by the side of her Husband; and after the Army had thrice compassed the Funeral Pile, fire was put to it; and she, without a word of Complaint, finished her life in the Flames,

CXIIII. 13. *Clara Cerenda* was one of the most beautiful and fairest Virgins in all *Bruges*; she was married to *Bernard Valdaura*, at that time above forty four years of age. The first night after her marriage she found that her Husbhnd's Thighs were rolled and wrapped with Clouts, and that he was a man very Sore and sickly. For all which she loved him not a whit the less. Not long after *Valdaura* fell so Sick, that all the Physitians despaired of his Life: then did she so attend upon him, that in six Weeks space she put not off her Cloaths, only for shift, nor rested above an hour or two at the most in the Night, and that in her Cloaths. This disease was a venomous Relique of the Pox; and the Physicians counselled *Clara* not to touch the Sick man, or come near him; and so also did her Kindred and Neighbours. All which moved her not, but having taken order for that which concerned the benefit of his Soul, she provided him all things which might tend to the health of his

his Body. She made him Broths and Julips, ſhe changed his Sheets and clouts, although by reaſon of a continual looſeneſs and many Sores about him, his Body never left running with Matter and Filth, ſo that he ne're had any clean part about him. All the day ſhe reſted not, the ſtrength of her Love ſupporting the delicacy of her Body; by this good means *Valdaura* eſcaped that danger. After this, by reaſon of a ſharp hot Rheum falling from his Brain, the Griſtle within his Noſe began to be eaten away, wherefore the Phyſicians appointed a certain Powder to be blown up ſoftly into his Noſe at certain times with a Quill; No Body could be found to take ſuch a loathſome ſervice in hand, becauſe of the ſtench that came from him; but *Clara* did it cheerfully; and when his cheeks and chin were all covered over with Scabs, Wheals, and Scales, ſo as no Barber could or would ſhave him, ſhe with her her little Sciſſers play'd the Barber, and made him a deft Beard. From this ſickneſs he fell into another, which laſted ſeven years, during which time, with incredible diligence ſhe made ready his meat, put in his tents, laid on his plaiſters, dreſſed and bound up his thighs, all rotten with Scabs and Ulcers, his breath was ſuch, that none durſt come near by ten paces and abide by it, which yet ſhe proteſted was ſweet to her. This long ſickneſs, and the nouriſhing and medicining of a Body oppreſſed by ſo many Diſeaſes, was a great matter in a houſe that had no Rents or profits coming in, and where Trade had ceaſed of a long time, and conſequently the gain; ſhe therefore, to furniſh the expences, ſold her precious Jewels, her gold Chains, her rich Carcanets, her Garments of great value, a Cupboard of Plate, not caring for any thing ſo her Husband was relieved, and contenting her ſelf with little, ſo he wanted nothing. Thus *Valdaura* lingred on a Life, by the help of his Wife, within a rotten Body, or rather within a Grave, for twenty years together, in which time ſhe had eight Children by him, yet neither ſhe

nor

nor they had so much as a Scab, Wheal, or Pimple in any part of their Bodies. *Valdaura* died an old man, for whose death his Wife *Clara* made such mourning, as they who knew her well say, never Woman did for any Husband. When some, instead of comforting her, told her, God had done much in taking him away, and that they therefore came to congratulate with her, she detested their Speeches, wishing for her Husband again, in exchange of five Children; and though she was yet both young and lusty, and sought to by many, she resolved not to marry, saying, she could never meet with any whom she could like so well as her dear *Bernard Valdaura*.

I think in this place it will not be unseasonable to speak of the Reverence and Piety of some Children to their Parents.

CXV. Sir *Thomas Moor* being Lord Chancellor of *England*, at the same time that his Father was a Judge of the *King's Bench*, he would always, at his going to *Westminster*, go first to the *King's Bench* and ask his Father Blessing before he went to sit in the *Chancery*.

CXVI. There happened in *Sicily* (as it hath often) an Eruption of *Ætna*, now called Mount *Gibel*, it murmurs, burns, belches up Flames, and throws out it's fiery Entrails, making all the World to fly from it. It happened then, that in this violent and horrible breach of Flames (every one flying and carrying away what they had most precious with them, two Sons, the one called *Anagias*, the other *Amphinomus*, careful of the Wealth and Goods of their Houses, reflected on their Father and Mother, both very old, who could not save themselves from the fire by flight; *And where shall we*, said they, *find a more precious Treasure than those who begat us?* The one took up his Father on his Shoulders, the other his Mother, and so made passage through the Flames. It is an admirable thing, that God, in consideration of this Piety, though *Pagans*, did a Miracle: for, the Monuments of all Antiquity witness, that the de-

devouring Flames ſtaid at this Spectacle, and the Fire waſting, and broiling all about them, the way only through which theſe two good Sons paſſed, was tapiſtried with freſh Verdure, and called afterwards by Poſterity the Field of the Pious, in memory of this Accident.

CXVII. There were three Brothers, who upon the Death of the King their Father, fell out amongſt themſelves about Succeſſion in the Kingdom: at laſt they agreed to ſtand to the Judgment and Determination of a neighbour King, to whom they fully referred the matter.. He therefore commanded the dead Body of the Father to be fetched out of his Monument, and ordered that each of them ſhould ſhoot an Arrow at his Heart; and he that hit it, or came the neareſt to it, ſhould ſucceed, The Elder ſhot firſt, and his Arrow paſſed through the Throat of his Father: The ſecond Brother ſhot his Father into the Breaſt, but yet miſſed his Heart: The Youngeſt deteſting this Wickedneſs, *I had rather*, ſaid he, *yield to all my Brothers, and utterly reſign up all my Pretences to the Kingdom, than to treat the Body of my Father with this Contumely.* This Saying of his conſidered, the King paſſed Sentence, that he alone was worthy of the Kingdom, as having given evidence how much he excelled his Brothers in Virtue, by the Piety he had ſhewed to the dead Body of his Father.

CXVIII. The Pretor had ſentenced to death a Woman of good Birth for a Capital Crime, and had conſign'd her over to the Triumvir to be kill'd in Priſon; the Jaylor that received her, mov'd with compaſſion, did not preſently ſtrangle her, but beſides permitted her Daughter for to come often to her, though firſt diligently ſearched, leſt ſhe ſhould convey in any Suſtenance to her, the Jaylor expecting that ſhe ſhould dye of Famine. When therefore divers dayes had paſſed, wondring within himſelf what it might be that occaſioned her to live ſo long, he one day ſet himſelf to obſerve

ſerve her Daughter with greater curioſity, and then diſcovered how with the Milk in her Breaſts ſhe allayed the Famine of her Mother. The news of this ſtrange Spectacle, of the Daughter ſuckling her Mother, was by him carried to the *Triumviri*, by the *Triumviri* to the Pretor, from the Pretor it was brought to the Judgment of the Conſul, who pardoned the Woman as to the Sentence of Death paſſed upon her, and to preſerve the Memory of that Fact, where her Priſon ſtood they cauſed an Altar to be erected to Piety.

CXIX. But now I will take the liberty to give ſome Inſtances of the Indulgence, Fondneſs, and great Love of ſome Parents to their Children: and begin with *Solon*, who was a Perſon famous throughout all *Greece*, as having given Laws to the *Athenians*. Being in his Travels, came to *Miletum* to converſe with *Thales*, who was one of the ſeven wiſe Men of *Greece:* theſe two walking together upon the Market-place, one comes to *Solon*, and told him that his Son was dead: afflicted with this unexpected as well as unwelcome News, he fell to tearing of his Beard, Hair, and Cloaths, and fouling of his Face in the Duſt, immediately a mighty Conflux of People was about him, whom he entertained with Howlings and Tears. When he had lain long upon the Ground, and delivered himſelf up to all manner of Expreſſions of Grief, unworthy the Perſon he ſuſtained, ſo renown'd for Gravity and Wiſdom, *Thales* bad him be of good Courage, for the whole was but a Contrivance of his, who by this Artifice had deſired to make experiment whether it was convenient for a Wiſe Man to marry and have Children, as he had preſſed them to do; but that now he was ſufficiently ſatisfied it was no way conducible, ſeeing he perceived that the loſs of a Child might occaſion a Perſon famous for Wiſdom to diſcover all the ſigns of a Mad-Man.

CXX. *Mahomet* the Second, firſt Emperour of the *Turks*, was no ſooner poſſeſſed of his Father's Throne,

but as a young Tyrant, forgetting the Laws of Nature, was presently in Person himself, about to have murdered with his own hands his youngest Brother, but rather to commit the Execution thereof to some other; which thing, *Mahomet* commanded him, the Author of that Counsel, forthwith to do: so *Moses* taking the Child from the Nurse, strangled it with pouring Water down the Throat thereof. The young Lady understanding of the Death of her Child (as a Woman whom fury had made past fear) came, and in her Rage reviled the Tyrant to his Face, shamefully upbraiding him for his inhumane Cruelty: when *Mahomet*, to appease her Fury, requested her to be content, for that it stood with the Policy of his State, and willed her, for her better Contentment, to ask whatsoever she pleased, and she should forthwith have it. But she desiring nothing more than in some sort to be revenged, demanded to have *Moses*, the Executioner of her Son, delivered unto her bound, which when she had obtained, she presently struck him into the Breast with a Knife, (crying in vain upon his unthankful Master for help) and proceeding in her cruel Execution, cut an hole in his right-side, and by piece-meal cast out his Liver, and cast it to the Dogs to eat; to that Extremity did she resent the Death of her beloved Son.

CXXI. *Egeus* stood upon a high Rock, whence he might see a great way upon the Sea, in expectation of the Return of his Son *Theseus* from *Creet*, having made him Promise at his Departure, that if all things went well with him, at his Return his Ship should be set forth with Sails and Streamers of white Colours, to express the Joyfulness of his Return. The old man, after his long watching, at last did discern the Ship making homewards; but it seems they had forgot to advance the white Colours, as they had promised: when therefore *Egeus* saw nothing but black, concluding that his Son had miscarried in his Journey, and

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was dead, not able to endure the grief he had conceived hereof, he threw himself head-long into the Sea, from the top of the Rock whereon he stood, and so died.

CXXII. And now I will go on in giving some Examples of brotherly Love. In the Year 1584. the *Portugal* Ship called *S. Iago*, was cast away upon the Shallows near to *S. Lawrence*, and towards the Coast of *Mosambique*: here it was that divers Persons had leap'd into the great Boat to save their Lives; and finding that it was burthened, they chose a Captain, whom they swore to obey, who caused them to cast Lots, and such as the Lot light upon, to be cast over-board, There was one of those that in *Portugal* are called *New Christians*; he being allotted to be cast over-board into the Sea, had a younger Brother in the same Boat, who suddenly rose up, and desired the Captain that he would pardon and make free his Brother, and let him supply his place; saying, *My Brother is elder and of better Knowledge in the World than I, therefore more fit to live in the World, and to help my Sisters and Friends in their need, so that I had rather dye for him than live without him.* At which Request they remitted the elder Brother, and threw the younger, at his own Request, into the Sea; who swam at least six hours after the Boat: and although they held up their Hands with their naked Swords, willing him that he should not once come to touch the Boat; yet laying hold thereon, and having his Hand half cut in two, he would not let go; so that in the end they were constrained to take him in again.

CXXIII. When the Emperour *Augustus* had *Adiatoriges*, a Prince of *Cappadocia*, together with Wife and Children, in War, and had led them to *Rome* in Triumph, he gave order that the Father and the elder of the Brothers should be slain. The designed Ministers of this Execution were come to the place of Restraint, to this unfortunate Family, and there enquiring

ring which of the Brethren was the eldeſt, there aroſe a vehement and earneſt Contention between the two young Princes, each affirming himſelf to be the elder, that by his Death he might preſerve the Life of the other; when they had long continued in this pious Emulation, the Mother at laſt, not without difficulty, prevailed with her Son *Dyetentus*, that he would permit his younger Brother to dye in his ſtead, as hoping that by him ſhe might moſt probably be ſuſtain'd. *Auguſtus* was at length certified of this great Example of Brotherly Love, and not only lamented that Act of his Severity, but gave an honourable Support to the Mother and her ſurviving Son, by ſome called *Clitatus*.

CXXIV. *Heliodorus* the *Britain*, had afterwards the ſir-name of *Pius*, upon this occaſion, The People, provoked with the Cruelty and Avarice of *Archigallus*, had depoſed him, and raiſed *Heliodorus* to the Throne of his Brother. One time when the King went a hunting, he accidentally met with his Brother *Archigallus* in the Wood, whoſe altered Viſage and ragged Cloaths, gave ſufficient Evidence of his afflicted Condition. As ſoon as the King knew him, though he was not ignorant how he had ſought his Reſtauration both by Force and Fraud, yet he lovingly embraced him, and cauſed him privately to be conveyed into the City. The King pretended he was ſick, and giving forth that he would diſpoſe of the Affairs of his Realm by his laſt Will and Teſtament, he called his Nobles together. He then ſignified that he would confer in private with each of them ſingly; and as every Man entred his Chamber, he cauſed him to be laid hold on, threatning him with Death if he would not conſent to the ſparing of his Brother, and that he ſhould reſign the Throne and Kingdom to him. Having by this means gained an univerſal Aſſent, he then opened the buſineſs in the preſence of them all together. So *Archigallus* was reſtored to the Kingdom; and he dying in few Years, *Heliodorus* ſucceeded him with equal Juſtice and Glory.

CXXV.

CXXV. Rare and memorable was the Love that was betwixt the *Vitellii*, they were named *Johannes*, *Camillus*, *Paulus*, and *Vitellorius*; these four were the Sons of *Nicolaus Vitellius*, a principal Person in the City of *Tiferuas*: to whom, while he lived, they performed all due Obedience. He dead, all the rest were all ways, and in all things, obedient to the Commands of their elder Brother: and although for the greatness of their Military Virtue, they were all in high Reputation amongst them that bare Arms, and were Leaders of Armies in *Italy*, and were hired with great Stipends to assist on this or the other side; yea, tho they were all married, and had attained the Name of their Father, yet were they not affected with the least Ambition amongst themselves; nor was there ever any Breach of Love betwixt them. When the eldest of them died, the other yielded the Power of Command to him that was next in Age; in all things else they were alike, in such manner, that it is a difficult thing to find such another example of brotherly Love and Concord.

CXXVI. *Darius*, King of the *Persians*, extreamly provoked by Crimes of an extraordinary Nature, had pronounced a Sentence of Death upon *Ithaphernes*, his Children, and the whole Family of them at once; the Wife of *Ithaphernes* went to the King's Palace, and there, all in Tears, was so loud in her mournful Lamentations, that her Cries coming to the King's Ears, moved him in such manner to Compassion, that the King sent her word, that with her own he gave her the Life of any single Person whom she would make choice of among the condemned: The Woman begged the Life of her Brother. *Darius* wondred that she should rather ask his Life than the Life of her Husband or any of her Children; and therefore asked the Reason; who replied, That since her Father was dead she could never hope for a Brother more if she should lose this, but that her self being but young as yet, might hope for another Husband and other Children. *Darius* was moved with

this anſwer, and being himſelf repleat with brotherly Love as well as prudence, he gave her likewiſe the life of her elder Son.

CXXVII. In the diviſion of the *Norman* Empire, *Robert* promiſed to his Brother *Roger* the half of *Calabria* and all *Scicily*, but when it came to ſharing and dividing, *Robert* would give his Brother nothing in *Calabria* but *Meto* and *Squillaci*, and bade him the purchaſe of the Realm which he already began to poſſeſs, meaning *Scicily*, and in the end reſolved (as *Artaxander* wrote to *Darius*) that as the World could not endure two Suns, ſo one Realm could not endure two Sovereign Lords. *Roger* being much diſpleaſed herewith, made War upon him, and after many adventures, having taken him Priſoner; in a Caſtle where *Robert* was, unwiſely entred in the habit of a Peaſant, with a purpoſe to bring it to his own Devotion; *Roger*, of a Brotherly love and pity, not only ſaved his life, but alſo reſtored him to his Eſtate, which by right of War and bring a Priſoner he had loſt.

CXXVIII. there was a Souldier in the Camp of *Cn. Pompeius*, who was in the War with *Scitorius*, perceiving a Souldier on the other ſide to preſs hard upon him, he fought with him hand to hand, and having ſlain him, he went about to ſtrip him of his Arms: here it was that he found it was his Brother who had fallen under him, which when he diſcerned, having long and much reproached the Gods for their gifts of ſo impious a Victory to him, he carried his dead Brother into the Camp, and having covered the Body with a precious Garment, he laid the Corps upon the Funeral Pile and put fire to it, which done, he immediately drew the ſame Sword, wherewith he had ſlain his Brother, he thruſt it into his Breaſt, and ſo falling proſtrate upon the dead Body of his Brother, they were both burned together.

CXXIX. And now an Example or two of the ſingular love of ſome Servants to their Maſters, and for that

that purpose, tell how *Grimoaldus* Duke of *Benevento* was invited by *Gondibert* King of the *Lombards* to assist him against *Partharis*, his Brother, he came accordingly, and having ejected the one, he slew the other Brother he came to defend, and so made himself King of the *Lombards*; and when he knew that *Partharis* was retreated to *Cacanus* Duke of *Bavaria*, he wrought so that he was expelled from thence. *Partharis* not knowing whither to betake himself in safety, comes as a Suppliant, and commits himself to the Faith of *Grimoaldus*. But he, observing that Numbers of the *Scicinensians* flocked daily to him; and fearing lest by the favour of the People, he should some time or other recover the Kingdom, not regarding his Oath, he resolved to make him away, and that he might perform it with less noise and tumult, he intended first to make him Drunk, and then send his Guards to cut his Throat while he lay buried in Wine and sleep. This counsel of his, was not so privately carried, but that it came to the Ear of *Partharis*, he therefore commands his Gup-bearer to give him Water in stead of Wine, (knowing then he could not indulge his Genius) lest his troubled head should prove unmindful of the danger he was in; nor could he abstain altogether from drinking, lest, *Grimoaldus*'s Spies should discover that he had intimation of his intentions. The better therefore to colour the matter, after large drinking he caused himself to be carried by his Servants into his Chamber, as to sleep out his Debauch. There he consults with *Hunnulphus*, his most faithful Servant, who thought it not safe to go forth, since the Servants of *Grimoaldus* stood at the Gate. But in regard necessity compelled, and that there was no other way of escape he orders it thus; he covers his Head and Shoulders with the Skin of a Bear, which was there by chance, after the manner of a Rustick, and layeth upon his back a Mattris as if he was a Porter to carry it away, and then with good Blows of a Cudgel, drive him

out of the Chamber: by this artifice he passes unknown thorough the Guards, and accompanied with one Servant, got safe into *France*. When about Mid-night the Guards came to kill *Partharis*, they were opposed by *Hannulphus*, who besought them not to disturb his Masters rest, now sleeping, but to suffer him to sleep his large competation he had that Night. Twice they were put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, whom they had determined to kill, they inquire of *Hannulphus* what was become of him, who told them plainly he was fled, and confessed that he was himself conscious to his flight. *Grimoaldus* admiring his Fidelity, who, to save his Master, had cast himself into such manifest danger of his life, freed him from the punishment that all cried he was worthy of, with many promises; alluring him, that from thenceforth he would change Masters, and serve him with the like Fidelity as he had done the former.

CXXX. The *Babylonians* sought to recover their lost Liberty and shake off the *Persian* Yoke, whereof *Darius* being advertized, prepared an Army to recover that City and State revolted, but finding the same a difficult Work, he used the Service of *Gopyrus*, who for the Love he bore to *Darius*, did cut off his own Ears and Nose, and with other Wounds fresh bleeding, he seemed to fly to the *Babylonians* for Succour, to whom he accused the cruelty of *Darius*, who, for having given him advice to give over the Siege of their City, had in this sort dismembred and deformed him; wherefore the *Babylonians* gave him that credit, as they trusted him with the disposition and commandment of their greatest Forces, which, when *Gopyrus* had obtained, after some colourable overthrows given to the *Persians* upon Sally, he delivered the City into *Darius*'s hand, who had lain before it twenty Months, and used to say, that he had rather have *Gopyrus* unhurt, than twenty *Babylonians* besides, that he had gained.

CXXXI.

CXXXI. Strange and wonderful were the Prodigies that foretold the Invasions and Down-fall of that vast Empire of *Mexico*. For, it so hapned, that the King of *Tescuco* (who was a great Magician, and had Conference with the Devil) came one day at an extraordinary hour to visit *Montezuma*, the great Emperour of those mighty Dominions, assuring him, that his Gods had told him there were great Losses preparing for him and for his whole Realm: Many Witches and Sorcerers went and declared as much; amongst which there was one did very particularly fore-tell what should happen: and as he was with him, he told him the Pulse of his Hands and Feet failed him. *Montezuma*, troubled with these News, commanded all those Sorcerers to be apprehended; but they vanished presently in the Prison; wherewith he grew into such a Rage that he might not kill them, as he put their Wives and Children to Death, destroying their Houses and Families. Seeing himself importuned and troubled with these Advertisements, he sought to appease the Anger of his Gods; and for that cause, he laboured to bring a huge Stone, thereon to make Sacrifices: for the effecting whereof, he sent a great number of People with Engines and Instruments, to bring it; which they could by no means move, although, being obstinate, they had broken many Instruments. But as they strove still to raise it, they heard a Voice joyning to the Stone, which said; They laboured in vain, and that they should not raise it, for that the Lord of things created would no more suffer those things to be done there. *Montezuma* understanding this, commanded the Sacrifice to be performed in that place; and, they say, the Voice spake again, *Have I not told you that it is not the pleasure of the Lord of things created that it should be done? And that you may well know that it is so, I will suffer my self to be transported a little, then after you shall not move me.* Which hapned so indeed; for presently they carried it a small distance with great Facility, then after-

wards they could not move it, till that after many Prayers it ſuffered it ſelf to be tranſported to the Entry of the City of *Mexico*, where ſuddenly it fell into the Lake, where ſeeking for it, they could not find it, but it was afterwards found in the ſame place from whence they had removed it, wherewith they remained amazed and confounded. At the ſame time, there appeared in the Element a great flame of Fire, very bright, in the form of a Piramid, which began to appear at Midnight, and went ſtill mounting until the Sun riſing in the Morning, where it ſtayed at the South, and then vaniſhed away. It ſhewed it ſelf in this ſort the ſpace of a whole Year, and ever as it appeared the People caſt forth great Cries, as they were accuſtomed, believing it was a Preſage of great Misfortune. It happened alſo that fire took the Temple, when as no Body was within it, nor near unto it, neither did there fall any Lightning or Thunder: whereupon, the Guards crying out, a number of People ran with Water, but nothing could help, ſo as it was all conſumed; and, they ſay, that the Fire ſeemed to come forth of pieces of Timber, which kindled more by the Water which was caſt upon it. There was a Comet ſeen in the day time, running from the Weſt to the Eaſt, caſting an infinite number of Sparkles; and, they ſay, the form was like to a Tail, having three Heads. The great Lake betwixt *Mexico* and *Teſcuco*, without any Wind, Earthquake, or any other apparent ſign, began ſuddenly to ſwell, and the Waves grew in ſuch ſort, as all the Buildings near unto it fell down to the Ground. They ſay, at that time they heard many Voices, as of a Woman in Labour, which ſaid ſometimes, *O my Children, the time of your Deſtruction is come:* and other whiles it ſaid, *O my Children! Whither ſhall I carry you that you periſh not utterly?* There appeared likewiſe many Monſters with two Heads, which being carried before the King, ſuddenly vaniſhed. There were two that exceeded all other Monſters, being very ſtrange; the

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one was, the Fisher-men of the Lake took a Bird as big as a Crane, and of the same colour, but of a strange and unseen form. They carried it to *Montezuma*, who at that time was in the Palace of Tears and Mourning, which was all hanged with black; for as he had many Palaces for his Recreation, so had he also others for times of Affliction, wherewith he was then heavily charged and tormented, by reason of the Threatnings his Gods had given him by these sorrowful Advertisements. The Fishers came about Noon, setting this Bird before him, which had on the top of his Head a thing bright and transparent, in form of a Looking-glass, wherein he did behold a Warlike Nation, coming from the East, armed, fighting and killing; he called his Diviners and Astronomers, (whereof there was a great number) who having seen these things, and not able to yield any reason of what was demanded of them, the Bird vanished away, so as it was never more seen: whereupon *Montezuma* remained very heavy and sorrowful. The other which happened was, a Labourer, who had the report of a very honest Man, he came unto him, telling him, that being the day before at his work, a great Eagle flew towards him, and took him up in his Talons, without hurting him, carrying him into a certain Cave, where it left him, the Eagle pronouncing these Words, *Most mighty Lord, I have brought him whom thou hast commanded me:* This *Indian* Labourer look'd about on every side, to whom he spake, but he saw no Man; then he heard a Voice which said unto him, *Dost thou not know this Man whom thou seest lying upon the Ground?* And looking then, he perceived a Man to lye very heavy asleep, with royal Ensigns, Flowers in his Hand, and a Staff of Perfumes burning, as they are accustomed to use in that Country; whom the Labourer beholding, knew it was the great King *Montezuma*, and answered presently, *Great Lord, this resembles our King* Montezuma, The Voice said again, *Thou say'st true, behold what he is, and how he lies asleep,*

care-

careleſs of the great Miſeries and Afflictions prepared for him. It is now time that he pay the great number of Offences he hath done to God, and that he receive the Puniſhment for his Tyrannies and great Pride; and yet thou ſeeſt how careleſs he lies, blind in his own Miſeries, and without any feeling. But to the end thou may'ſt the better ſee him, take the ſtaff of Perfumes he holds burning in his hand, and put it to his Face, then ſhalt thou find him without feeling. The poor Labourer durſt not approach near him, nor do as he was commanded, for the great fear they all had of this King. But the Voice ſaid, *Have no fear, for I am without Compariſon greater than this King; I can deſtroy him and defend him: do therefore what I command thee.* Whereupon, the Labourer took the ſtaff of Perfumes out of the King's hand, and put it burning to his Noſe, but he moved not, nor ſhewed any feeling. This done, the Voice ſaid unto him, that ſeeing he had found the King ſo ſleepy, he ſhould go awake him, and tell him what he had ſeen. Then the Eagle, by the ſame Commandment, took the Man in his Talons, and ſet him in the ſame place where he found him; and for accompliſhment of that which he had ſpoken, he came to advertiſe him. They ſay, *Montezuma* looking on his Face, found that he was burn'd, the which he had not felt till then, wherewith he continued exceeding heavy and troubled.

CXXXII. It will not perhaps be an ungrateful Undertaking, to give the Reader a Compendium of the Fall and Deſtruction of *Jeruſalem*, which was uſhered in by prodigious Preſages and Comets.

And amongſt other Preſignifications of it's Fall, there was one *Jeſus*, the Son of *Ananias*, a Country-man, of mean Birth, four Years before the War againſt the *Jews*, at a time when all was in deep Peace and Tranquility, who coming up to the Feaſt of Tabernacles, according to the Cuſtom, began of a ſudden to cry out, and ſay, *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds of the Heavens, a Voice againſt*

Jeru-

Jeruſalem, *a Voice againſt the Temple, a Voice againſt the Bridegroom, a Voice againſt the Bride, and a Voice againſt the whole People.* Thus he went about all the narrow Lanes, crying Night and Day, ſo that they of *Jeruſalem* hated him, and ſaid unto him, Why cryeſt thou always this Cry? But the Governour of the City forbad them to wrong him, ſuppoſing he was mad; therefore for four Years ſpace he never left crying out, *Woe to* Jeruſalem *and the Sanctuary thereof.* Whereupon being apprehended and ſcourged, he continued the ſame Language under the Blows, without any other Word. And they upon this ſuppoſing (as it was) that it was ſome Divine Motion, brought him to the *Roman* Prefect; and by his Appointment being by Whips wounded, and his Fleſh torn to the Bones, he neither entreated nor ſhed Tear, but to every Blow, in a moſt lamentable mournful Note cried out, *Woe, Woe, to* Jeruſalem. This he continued to do till the time of the Siege, ſeven Years together; and at laſt, to his ordinary note of Woe to the City, the People, the Temple, adding alſo, Woe to me, a Stone from the Battlements fell down upon him, and killed him.

The Year before the coming of *Veſpaſian*, there was ſeen a Star on the Temple, ſo bright as if a Man had ſo many drawn Swords in his hands. And the ſame time this Star appeared, which was at the ſolemn Paſſeover, that whole Night the Temple was light and clear as Mid-day, and continued ſo ſeven Nights together. Underſtanding Men knew well enough that this was an ill Augury, tho others thought it good. The ſame time alſo they brought a Heifer for a Sacrifice, which, when ſhe was knocked down, ſhe calved a Lamb.

Beſides, there was a certain Gate, called the Eaſt-Gate, that was never opened nor ſhut, but twenty men had enough to do about it, and the creaking of the Hinges might be heard afar off; this Gate was found open without any Man's help, and they could not

ſhut

ſhut it, till a great number joyned their Strength.

Moreover, there was diſcerned on the *Sanctum Sanctorum*, a whole Night long, the face of a Man wonderful terrible.

There appeared alſo the ſame time, four Chariots with Horſe-men, and great Blaſts in the Sky, coming towards *Jeruſalem*. In the Feaſt of the Weeks, the Prieſts likewiſe heard a Man walking in the Temple, and ſaying with a great and wonderful terrible Voice, *Come let us go away out of this Temple, let us hence away.*

At that time alſo, there was a Writing found graven in an old Stone, *What time the Building of the Temple ſhould be brought to a four ſquare, then it ſhall be deſtroyed.* Now when *Antiochia* was taken, and razed by the *Romans*, and the Walls of the Temple were all bruiſed, the *Jews* making ſpeed to repair the Ruines and Dilapidations, without Remembrance of the old Writing, they made the Temple four-ſquare. Beſides theſe Words, were found in the Walls of the *Sanctum Sanctorum*, *When the whole Building of the Temple ſhall be four-ſquare, then ſhall a King reign over* Iſrael, *and that King and Ruler ſhall reign over all the Land of* Iſrael. Some interpreted this of the King of *Iſrael*, but the Prieſts ſaid it is the King of the *Romans*.

But beſides theſe Preſages, it's Ruine might be foretold from their Diviſions amongſt themſelves. For, there reigned at that time a Spirit of Diſſention in that Town, which divided the People into three parts; whereof the firſt and beſt followed *Ananias* the Prieſt, who at that time had ſtained, unhallowed, and ſuſpended his Office of Prieſt-hood. Another Party followed ſeditious *Jehochanan*; the third was for *Schimeon*; ſo that in the midſt of *Jeruſalem* were Civil Wars while that the whole *Roman* Empire under *Veſpaſian* and *Titus*, were levying all it's Forces for the levelling that renowned City to the Ground: for the Emperour being provoked and incenſed againſt them by their perpetual Rebellions, and by the ſlaughter of a vaſt number of

Romans,

Romans, whom they had inhumanely butchered and sacrificed to their Fury. Now *Ananias* being perfectly a godly Man, and seeing the Commonwealth of *Jerusalem* governed by the pleasure of the Seditious, gave over his third part that stuck to him, to *Eleazer* his Son, who was the first Author of Sedition, and he that gave the first occasion and the cause of all the Mischief that befell to *Jerusalem*, and the whole Land of *Judæa*: for, he began a Conspiracy against the *Roman* Garrisons, and provoked *Israel* to take away their Lives.

Wherefore; there assembled to the seditious *Eleazer*, *Jehuda*, *Chezron*, *Schimeon*, and *Chiskihu*, young Men of the Nobles of *Jerusalem*. *Eleazer*, with his Company, took the Temple and the Courts about it, appointing to his Men some to be Spies, and some to keep Watch and Ward about the Temple of the Lord.

But *Jehochanan*, who because of the great Resort of the People unto him, was stronger than *Eleazer*, he took the Market-place and Streets, and the lower part of the City.

Then *Schimeon*, the *Jerusalemite*, took the highest part of the Town; so as that his men annoyed *Jehochanas*'s part sore with Slings and Cross-bows,

Between these three was also most cruel Battels in *Jerusalem* for the space of five days, without ceasing or any breathing, and every day were very many slain, so that the Blood of the *Jews* that were then slain ran in every place most abundantly through the Market places and Streets, even to the Temple of the Lord, like unto a Flood that had come of great Showers; and unto the Thresholds of the Gates of the Temple, the dead Bodies over-whelmed one another by heaps, for no man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one side of him, and *Eleazer* on the other.

But *Schimeon* had the best place; from whence he might annoy both *Jehochanan* and *Eleazer*. The Slaughters

ters did daily encreaſe and re-double, and many of the Prieſts and Elders aſſembling to the Temple, to beſeech that theſe domeſtick and inteſtine Enemies might not pollute and defile the Temple with their Slaughters, were almoſt all ſlain for their Pains. Amongſt others, was ſlain the Prieſt *Ananias*, and *Joſhua* a Prieſt; but of the chiefeſt Prieſts, *Sechariahu* alſo, the moſt faithful Prophet of the Lord.

Then had the continual Sacrifice ceaſed thirty ſix days: for, ever untill that time were there ſome good Men or other of *Jeruſalem* that always offered Sacrifice to the Lord. And *Daniel* foretold, in *Chap.* 12. *And from the time that the continual Sacrifice ſhall be taken away, and Abomination ſhall be put into Deſolation, a thouſand two hundred and ninety days.*

But now, when they would have continued it, and the Prieſts laid the Sacrifice upon the Altar, the Seditious would run upon them, and kill them, ſo that the Prieſts Bodies and their Cattel which they would have ſacrificed, ſhould fall dead to the ground together. They that reſorted alſo out of the Country to *Jeruſalem*, for Devotions ſake, the Seditious ſlew, and utterly deſtroyed them, that few of them were left alive.

Moreover, the dead Bodies of the Men lay caſt in the Temple, and that without number trod under foot: and the dead Body of the Prieſt that was offering Sacrifice, lay upon the Earth, together with his Offering. And when any Man would offer any Sacrifice, ſtreightway one or other of the Seditious would ſtep to him and kill him, that the Blood of the Sacrifice and Sacrificer ſhould be mingled together; inſomuch, that the Pavement of the Temple being all of Marble, was made ſo ſlippery with the Blood and Fat of thoſe that were ſlain, that no Man could go upon it without falling. And the Prieſt ſhould no ſooner lay hold on the Srcrifice, but ſtreight another dead Body ſhould fall upon him; Stranger or other they ſpared none: ſo thus the dead Bodies of the good and bad, clean and unclean,

clean, wicked and vertuous, Thief and True-man, lay one upon another, and their Blood mix'd together in the midst of the Temple, without respect of any Man, of what Degree or Condition soever he were. Wherefore the Fight and Slaughter was great, both in the Town, and in the Temple. Nay, whomsoever the Souldiers overcame, they set fire on their House also, whereby the Fire took into the great Mens Houses that were nigh the Temple, and into the Store-houses, whereas against times of Necessity, and besieging of the Town, were laid up in store, Corn, Wine, and Oyl, to the number of a thousand and four hundred Store-houses, all filled full of Victuals; for the Elders and other godly Men, what time as *Vespasian* was in *Galilee*, they made up the doors of those Garner-Houses, and laid in Victuals into them, sufficient for two hundred thousand Men twenty Years: and now in this one Battel of the Seditious they were burn'd every one, which was a speedy cause of Famine, and Hunger in *Ierusalem*.

At the same time also, the Seditious pulled down and razed all the fair Houses and goodly Buildings, that there should be no Monument of any noble House left to any in the City of *Ierusalem*. So thus you see at that time the Lord visited the Citizens of *Ierusalem* with four kinds of Plagues, Sword, Pestilence, Hunger, and Fire; besides this, a fifth was added, the ruine and decay of all beautiful and glorious Buildings. And whersoever a Man turned him, there was nothing but Desolation, Pollution, (namely of the Temple and all holy things) Uproars, without all Rest and Refuge; no Help, no Succour, but every Corner of *Ierusalem* was full of howling and yelling, wailing and weeping, sobbing and sighing of Women and Children: here should ye hear the roaring and groaning of wounded Men, not yet thorough dead; there the Mourning and Lamentation of the Elders; younger Children crying out for Hunger; to be short, most sorrowful Oppression of them

them that lived, done by the Seditious, such lamentations were made every where, that happy was he, that before this day died, and unhappy and in a woful case were all such as remained alive to see this day.

In the mean while, *Titus* was at *Alexandria* in *Ægypt*, making all manner of preparations for the laying Siege to this unhappy Town, and he received these instructions from his Father *Vespasian*, by *Joseph* a great man of the *Jewish* Nation,

" I send unto thee here, my beloved Son, *Joseph* a " Prince of the *Jews*, a man of experience, trained in " War, in whom is great Wisdom; he shall be thy " Father, and faithful Counsellor, thou shalt not do " against his Counsel, neither one way nor other, for " he is a Wise man, wherefore thou shalt reverence " and honour him according to his Merits, for the " Lord is with him, and believe not rashly any man " that defames *Joseph* unto thee; rather put them to " Death streightway, that will accuse him, for *Joseph* is a " faithful Man, and a good Counsellor; and who is so " ruled by his Counsel shall have a prosperous success " in that he goeth about; therefore when *Joseph* shall " come unto thee, after he hath refreshed himself a " few days of his Labour and Travels at the Sea; then " shalt thou prepare thy Expedition against *Jerusa-* " *lem*, to besiege it. And if the *Jewes* receive thee " peaceably, and will submit themselves under the " *Roman* Empire, then beware thou indamage them in " nothing, but rather repair their Cities, and let them " be free from all Tribute for the space of two years; " yet on this condition, that thrice every year they " set a Flag with the Arms of the *Romans* upon " their Walls, that is to say, at their three solemn Feasts, " when as all the *Israelites* were wont to resort unto " *Jerusalem*, and to appear before the Lord their God. " Moreover, they shall offer for us every Feast a Sa- " crifice, upon the most Holy Altar that is in *Jerusa-* " *lem*, And if they refuse to make Peace with thee,

thou

" thou shalt utterly raze their Town, and whoso-
" ever are left alive, and escape the Sword, those shalt
" thou carry away captive. If they desire to have *Ioseph*
" for their King, we are content therewith. In any
" wise do not forget to be ruled by *Ioseph*'s Counsel, he
" shall be thy Father and thou his Son.

Ioseph being arrived at *Alexandria*, staved with *Titus* there a whole month after he arrived from *Rome*. Then consulted they together, to go to *Ierusalem* and besiege it; for *Ioseph* understood well enough, that this came of the Lord, and that his Word could not be hindred. *Titus* therefore and *Ioseph* with him departed from *Alexandria* wi h all their Army, and pitched their Tents at *Nicopolis*; from thence they came by water to *Joaniſa*, so forth to *Traclea*, and leaving that, came to *Pelieis*, from thence they travelled thorough the Desart to *Baal-Iavin*, after that to *Dieron*, so to *Gaza*, next to *Ascalon*, then to *Iabuam*, after to *Iapho*, and so to *Cæsarea*. In these Journeys he won *Asam*, *Ascalon* and *Iapho*, with all their Towns and Castles lying about them.

In the first year of the reign of *Vespasian*, the tenth Month, and the seventh day of the same, came *Titus* with *Joseph* and his Army to *Cæsarea*, a famous City, built by King *Herod*. In this City he sojourned untill all his forces were rendevouzed, as well *Romans*, as other Nations that were under the Dominion of the *Romans*, and came to aid them in the Siege of *Jerusalem*. Therefore *Titus*'s Army was wonderfully numerous and puissant, wherewith he abode at *Cæsarea* untill the Season was fitting for a Campaign; and then taking his march from thence to *Samaria*, the Citizens of that place received him with great joy, and much honoured him, wherefore he spared them and did them no harm.

From thence he came to *Apilona*, thirty Furlongs from *Jerusalem*, where he pitched his Tents, and leaving them there, he took six hundred Horsemen with

with him, and came to *Jeruſalem* to view the Town, to know what height the Walls were of, what ſtrength there was in the Town, eſpecially of the Seditious, of whom every where great rumour was; finally, to receive peaceably all ſuch as were deſirous of Peace. But when he came to the Wall, he ſaw no man neither go out nor in, for the Gates were ſhut up, and the Seditious had laid an Ambuſh without the City to trap *Titus*, who went ſomwhat before accompanied with a few, the reſt following a pretty way behind. While therefore he was a viewing the Walls, the Seditious iſſued out of the Ambuſh that they had laid nigh unto *Apilona*, and ſet upon the back of *Titus*'s his Men behind. Then iſſued another party out of the Town, ſo that they had *Titus* between them, and running upon him, ſeparated him from his Men, and invironed him on every ſide; where they ſlew ſixty of his men, and might have ſlain him alſo, ſave that they covered to take him alive. *Titus* ſeeing himſelf beſet, and abandoned of his own men, who thought that it was impoſſible for him to eſcape, perceiving alſo that they went not about to kill him, but to take him alive; moreover, that he could in no wiſe eſcape, except he would make an irruption, and run through their bands; he took heart, and valiantly brake thorcugh; ſlaying whomſoever came in his way to lay hands on him, and ſo eſcaped. If they had intended to have ſlain him, they might have done it, but being deſirous to take him alive (as he ſaid) they abſtained from ſtriking him and ſo they loſt him: and God did not deliver him into their hands, that by him he might ſcourge *Iſrael*. But the *Jews* ſeeing him to be thus eſcaped, repented that they had not killed him; ſaying one to another, what meant we that we killed him not while we might? It was ill done of us: therefore they perſued him, hurling and ſhooting after him with Engins of War, but they could not overcome him, for God preſerved him, that

he

he might afterwards deliver *Jerusalem* into his hands; so he returned to *Apilona*.

The next morning brought *Titus* all his Army to *Jerusalem*, determining to incamp himself upon the Mount *Olivet*, where he accordingly pitched his Tents, right over against the Brook *Cedron*, that ran between the City and the Wall, and many times ran very shallow. *Titus*'s Camp was about six Furlongs from the Town.

The next morning, they of the Town seeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies assembled together, and fell to agreement every man with another, intending to turn their cruelty upon the *Romans*, confirming and ratifying the same atonement and purpose, by swearing one to another, and so there was Peace among them. Wherefore joyning together those that before were three several parties, they set open the Gates, and all the best issued out of them with a horrible noise and shout, that they made the *Romans* afraid withall, in such wise that they fled before the Seditious, who suddenly did set upon them at unawares. But *Titus* seeing his men flee, rebuked and incouraged them to withstand manfully the *Jews*, so that very many were slain on both sides. But the *Romans* were not able long to abide the force of the *Jews*, albeit that *Titus* with his choicest and most valiant Souldiers did manfully keep their ground, and never retreated. *Titus* laboured and incouraged the rest to fight; but they were so dismai'd, that they wist not what to do. Nevertheless *Titus* and his men sustained their efforts with that bravery and courage, that the *Jews* at length left the Field, and withdrew themselves into the Town.

The next day, *Titus* took all his Army save a few that he left in his Camp to keep his Baggage, and went down the Mount *Olivet*, setting his men in Battel array against the Gates of the City.

Then

Then exhorted he them to play the Men and although they were come down the Hill, yet they ſhould not fear the *Jews*, concerning their Camp they had left behind them, for the Brook *Cedron*, ſaith he, is between our Camp and the *Iſraelites*. With theſe words they were incouraged, and determined to incounter with the *Iews* under the Walls, hard by the Gates of the City, truſting to the ſafeguard and defence of the Brook *Cedron*.

The Captains of the Seditious likewiſe uſed Policy, for they, dividing their men, ſent one Company to paſs ſuddenly the Brook *Cedron* to invade and ſpoyle the *Roman* Camp that was left in the Mount. Theſe therefore went and fought with the *Romans* upon the Mount, and drove them out of ther Camp.

Titus looking behind him, and perceiving that the *Iews* had gotten over the Brook, and were ingaged with his Men, he was in ſome kind of Conſternation, ſeeing himſelf invironed with Battels on every ſide.

They within the Town, when they ſaw their Fellows once at the Mount *Olivet*, they opened their Gates, iſſued out with all their Power that was left in the Town, and encountred with *Titus*, where he had ſet his men in array over againſt the Gate, where they made a great ſlaughter of the *Romans*, ſo that at length they betook them to flight over againſt Mount *Olivet*, and in their flight many of them were ſlain by the *Iews* that purſued the Chace. Upon this, divers of *Titus*'s Souldiers (ſeeing themſelves beſet both before and behind) counſelled *Titus* to flee with them to the Mountains to ſave his Life, leſt he ſhould be ſlain by the *Jews*, and they altogether with him: for thou, ſay they, art a great Lord of many Kingdoms, and God ſhall one day bring thee to the Imperial Crown of our Lord thy father. Now therefore, if thou ſhould'ſt be ſlain by the *Jews*, we are all but dead; and what good ſhould thy Death do either to thy ſelf or to others, to be ſlain like one of us? *Titus* would not be ruled by them,

them, nor receive their Counsel, but kept his Ground boldly, without once turning his Face, saying, *I will choose rather to dye with Honour than to live with Shame.* And with that he rushed upon the *Jews* that were nigh him, and compelled them to recoil.

When the *Jews* that had environed the *Roman* Camp saw that, they left the *Romans*, and came flocking about *Titus* by Routs, assailing him on every side, endeavouring also with all their Might, to over-charge him; where in that place was a sore and vehement Fight, and much People slain on both sides: *Titus* escaped narrowly from being slain in that Fight, and had died indeed if certain of his valiant Souldiers had not rallied and returned unto him, and rescued him out of the *Jews* hands. That day were the chief of *Titus* his Souldiers slain: then the *Jews* retired to their place at the Walls side.

They also who went to the Mount *Olivet* returned homeward by the Brook *Cedron:* the *Romans* seeing that, pursued them; whereupon, the *Jews* returned again upon the *Romans*, who fled by and by: Thus the *Jews* put the *Romans* to flight thrice upon one day.

It came to pass then, that the external Wars ceased, and intestine Civil Wars returned most terribly amongst the Seditious at *Ierusalem:* for, upon the first day of the high solemn Feast of Passeover, Captain *Jehochanan* and his Men, came into the Temple of the Lord, where he was honourably received of the Priests and Elders, with the rest of the Commonalty. And when they were within, they cast off their upper Garments, under which they were armed with Coats of Mail, and Swords tied to their Thighs. After that, they beset the doors, and laid hold of the Priests, slew them and the People also, their Hearts were so cruelly bent against their Brethren, neither regarding the reverent Countenances of the Men, nor inclining to the Prayers of them that besought them, without sparing Women or Children, no not the sucking Babes. This

This done, *Jehochanan* ſtood up, and openly proteſted, That neither *Schimeon*, nor *Eleazer*, nor any of the reſt of the Captains of the Seditious, nor any Man elſe, ſhould have Sovereignty in that City but he. The other hearing that *Jehochanan* had wrought ſuch Diſpleaſure to the People of God in the Temple, roſe together, and ſlew very many of *Jehochanan*'s Party: but in the mean ſeaſon, what of the one part and what of the other, the *Iſraelites* went to wrack, and were ſlain in great Numbers.

Tidings came to *Titus*, how the *Jews* were at odds among themſelves, and ſlew one another daily; whereat he rejoyced greatly, and came with his whole Hoſt to the Town, where he found certain *Jews* without, that had fled becauſe of the Rage of the Civil Wars. When they ſaw *Titus*, they came and beſought him to enter the Town, and deliver them from the Cruelty of the Seditious, and they would be his Servants: for theſe Wars had made them almoſt weary of their Lives. Yet *Titus* gave little credit to their Tale, although they uſed many words to perſuade him it was true. For he remembred that within three dayes afore he ſaw the *Jews* fight againſt him eagerly, all with one accord, ſo earneſtly reſcuing and defending one another, that no diſcord appeared to be among them: Wherefore he would not truſt their words, in that they required Succour, and offered to yield. And as they were thus debating the matter, ſuddenly they heard an uproar in the Town, and wonderful hurly burly, ſome crying, Open the Gates, and let *Titus* come in, others cried, Shut the Gates, and let not the *Romans* come in. Then certain upon the Walls called to the *Romans*, ſpeedily to come unto the Town, and they would then open the Gates, that they might enter in; requeſting the *Romans* to deliver them from the Tyranny of the Seditious, leſt (ſaid they) we ſhould be all ſlain by the hands of theſe ravenous and ſeditious Perſons. The *Romans* therefore ran to the Gates, and when

Strang Apperitions that appeared in the Clouds at ye Siege of Ierusalem Page 133.

when they approached nigh to the Walls, and were come within danger, the *Iews* hurled Stones from the Walls, and shot Arrows at them, slaying very many of the *Romans*. The other *Iews* also that were without the Town, and had besought *Titus* to deliver them from the hands of the Seditious, began again to assail the *Romans* that were gone to the Walls, with much force, that many of them they slew, the Residue they put to flight, and the *Iews* followed the Chase almost to *Ajilona*.

Then the *Iews* mock'd and flouted the *Romans*, calling them fresh-Water Souldiers, Men of no Experience, and innocent Fools, that never saw the Trains of War before; clapping also their Targets, and shaking their Swords against them in Mockage. The *Roman* Captains seeing these things, they took great Disdain, and in great Anger would have turned back upon the *Iews* again, had not *Titus* commanded the Retreat to be sounded.

After that *Titus* had given Caution to his Officers for the preventing being any more deceived by the Wiles and Stratagems of their Enemies, considering how earnestly the *Ierusalemites* were bent against one another, how they were become such cruel Enemies, that each of them conspired the other's Death, he caused the Pits, Cisterns, and Trenches, that were about *Ierusalem* to be dam'd up, and stop'd with Earth, that the Ways might be levelled for his Army. This done, he encamp'd himself nearer the Walls: against which Attempt the *Iews* issued not out of the City after their accustomed Manner, to put them back from the Walls. For *Schimeon* was otherwise busied; he had entertain'd ten thousand Men of the Seditious *Iews*, and joyned himself to *Iacob* the *Edomite*, Captain of nine thousand *Edomites*, with whom he had made a Conspiracy utterly to destroy Captain *Jehochanan*; and setting upon him, they compelled him to flee into the Court of the Temple, where he remained in the Gate of the en-

trance of the Temple, with eight thouſand and four hundred good Men of War, all well appointed in Armour.

Eleazer alſo was againſt him, and joyned with *Schimeon*, becoming an Enemy to him that before had ſaved his Life; and ſo they both together aſſail *Jehochanan*, neglecting the defence of the Town. By this means the *Romans* encamped themſelves about the Walls at their Pleaſure, raiſing Towers, and caſting Trenches to plant their battering Rams to beat down the Walls.

The common People of the *Jews* that were under the Rule and Government of the three Seditious Captains, namely, *Schimeon*, *Eleazer*, and *Jehochanan*, far paſſed *Schimeon*, and *Schimeon* was far worſe than *Eleazer* (tho *Eleazer* was the head Author and firſt Beginner of Sedition in all *Iſrael*) were amongſt them as a Sheep ready to be killed: for, the foreſaid Seditious Captains ſlew the People at their Pleaſure, and divided them into Bands, caſting Lots upon them, who ſhould have which, ſo that one had another's Men, and another his Men: and thus did they not only with their own Men, but alſo with all the reſt of the People, in ſuch wiſe, that when the *Romans* made any Aſſault, then joyned they together as one Man, to reſiſt the *Romans*; to whom, when they had given a Repulſe, then would they return to their Civil Wars, and fall together by the Ears among themſelves.

Extream and dreadful was the Civil Conflict at that ſeaſon between the foreſaid Captains, and ſo ſore, that the Blood ſtreamed down the Channel out of the Gates of *Ieruſalem*, like as a Brook that runneth out of a Fountain and Well-ſpring,

Hereupon, *Titus* went to view what way he might beſt aſſault the City; and as he deviſed with himſelf, he eſpied a Plain on that ſide where the Sepulchre of *Jehochanan* the High Prieſt was; where he ſtayed a while, and ſent one of his Captains that were then with

with him, called *Nicanor*, to parley with the *Iews* that were upon the Walls, to move them to Peace; willing him to say thus unto them, Friends, My Lord *Titus* is desirous to spare you, and to make a League with you, that you might be at quiet, and out of this Danger and Destruction; and if you be so disposed to consent thereunto, *Titus* shall make a League with you before it be yet Night. *Nicanor* went and spake unto the People in such wise as *Titus* had willed him. The *Iews* gave him no Word of Answer, but held their Peace; wherefore *Nicanor* spake to them again, and as he was talking to them, one from the Walls shot him with an Arrow, and killed him: whereat *Titus* was exceeding wroth, that they should shoot at his Captain, offering them Peace, and his Death grieved him much. Wherefore he commanded Ladders, Brakes, Slings, battering Rams, and other Engines of War to be brought to assault the Town. So the Souldiers brought a battering Ram to batter the Walls, and planted it upon a Mount accordingly.

The *Iews* seeing that were sore afraid; wherefore, the three Seditious Captains joyned themselves in Friendship, and forthwith opening the Gates, issued out, and beat the *Romans* from their Pieces and Engines, that were now ready addressed, setting fire on the Ram, Slings, and all the other Engines, a few excepted, which *Titus* and his Men saved from the Fire.

In this Conflict the Men of *Alexandria* that served *Titus*, behaved themselves like brave men, in the reserving of the Slings from the *Iews*: yet the *Iews* prevailed, and got the upper hand of them, till *Titus* came with a strong Power of choice Men to succour the *Alexandrians*, where twelve of the stoutest *Iews* were slain.

In the same Skirmish, *Jehochanan*, a Captain of the *Edomites* that came to aid the *Iews*, was slain by an *Arabian* that came behind him and shot him with an Arrow while he was talking with the *Romans* that in-

treated him to come to them, for whom the *Edomites* mourned and lamented; for he was a good Man of War. The next Night certain of the Seditious, chiefly of *Jehochanan*'s and *Schimeon*'s Company, iſſued out, and came to the three wooden Towers that *Titus* had erected before the Walls, to view out of them the Town, and to ſee what the *Jews* did within, which were there placed, and without alſo a ſtrong Party of able Souldiers for their Defence; upon thoſe without fell the *Jews*, and ſlew many; the others fled to *Titus*'s Camp. The *Romans* that were in the Towers knowing nothing of the matter, and truſting to them that were ſet about the Towers for their Safeguard, ſlept all the Night. After the *Jews* had thus ſlain the *Roman*'s Watch, and put them to flight, they came to the Towers with Saws, and cut the Feet aſunder, ſo that they fell ſuddenly, together with them that were within, which were very many, and ſlew them every one. *Titus* hearing the Allarm, and the craſhing of the falling of the Towers, was ſore afraid, and all the whole Army; and not knowing what the matter was, they durſt not ſtir towards it. So the *Jews* returned ſafe into the Town.

On the morrow *Titus* brought his whole Power to the Walls, and while the *Jews* were at Contention in the Town, he addreſſed another Ram, wherewith he ſuddenly ſtruck the outer Wall, and battered it through. Whereupon, the People that warded that Wall were forced to withdraw themſelves within the Safeguard of the ſecond Wall: then *Titus* commanded his Souldiers to raze to the Ground that Wall that he had pierced, and to carry away the Stones thereof, that there ſhould be no Let nor Hinderance to his Men. This was the moſt ſubſtantial and ſtrongeſt Wall of all, thicker than both the other, and was builded by *Herod*: the *Romans* labouring earneſtly in defacing of the outer Wall, were ſlain in great numbers by the *Jews*, from the middle Wall, before they could finiſh their purpoſe. The chief

chief of the *Jews* perceiving that *Titus* had not only taken, but also quite pulled down the outer Wall, and how there was now but two Walls left about the Town, it went to their Hearts, and made them look about them; therefore the Seditious began now earnestly to think of Unity and Concord among themselves, so that they divided the Town among them into three Wards. *Jehochanan* was appointed to that Ward that is on the North part of the Temple, beside the *Antochia*; that part of the Town that was toward the Tomb of *Jehochanan* the High Priest, was assigned to *Schimeon*; to *Eleazer* was committed the keeping the Well. These exhorting one another to act after a couragious Manner, did valiantly resist the *Romans*; so that the Conflicts then began to be sore and hard. The *Romans*, for their Renown and Fame, laid on stoutly, and the *Jews* again struck stiffly to their Defence, seeing their End at hand if they were slack. *Titus* now and then exhorting his Souldiers to act like Men, promising them that would valiantly make any Enterprize upon the *Jews*, abundance of Gold and Silver, and much Honour withall. Then step'd forth one of the Souldiers, named *Longinus*, and put himself among the Routs of the *Jews* that were issued out of the Town, where he slew a couple of the chief of them, and presently recovered himself again within the Array of the *Romans*, but the *Jews* shrunk not from the *Romans*, for they were in a fervent Rage and wonderful Disdain; and to further their Courage, *Schimeon* came to his Men, and cried unto them with a loud Voice, saying, For the reverence of God's Friends, flee not this day; whosoever doth flee, let him be sure he shall dye for it, and his House be destroyed.

Titus also admonished his to keep their Array, and not to give back to *Schimeon*. Then went he himself to that part of the Town where *Jehochanan*'s Ward was, there he caused a battering Ram to be planted, and bent against the Wall, (for there was a very fair Plain.)

There was at that time in *Jeruſalem* one called *Kantor*, who got him a Company of the Seditious, and ſhot from the Walls into the *Romans* Army, where he ſlew very many, and compelled the reſt to retire. This *Kantor*, with nine other luſty Men, whereof he was the *Decurion*, defended one part of the Town. Now as the *Romans* bended the Ram to batter the Wall, *Kantor* cryed unto *Titus*, I beſeech thee, My Lord *Titus*, be merciful unto this moſt famous City that is almoſt beaten down already, do not deface it utterly, but take Pity of the Sanctuary that is in it, and deſtroy not the Habitation of the Lord God. *Titus* at his requeſt commanded his Men to ſtay, and to leave off battering the Wall. Then ſaid he to *Kantor*, Come forth hither to me, and thou ſhalt ſave thy ſelf; I will pardon thee, thou ſhalt not be deſtroyed. *Kantor* anſwered, I will ſee if I can perſwade theſe my Fellows to come with me. But he did it upon colour, for none other cauſe, than craftily to trifle out Time, whereby he might cauſe *Titus* to leave off the Aſſault for a while, ſo he ſpake unto his Fellows which knew his Mind, that the *Romans* might hear, *Let us go down and flee to the* Romans *Army*; then they drew out their Swords as tho they would kill him, and ſtriking upon his Harneſs, he fell down to the Ground in the ſight of the *Romans*, which were ignorant of his Deceit. Then one of the *Romans* let fly an Arrow that wounded *Kantor* upon the Face, and glancing from him ſlew another that ſtood by him. Then *Kantor* cried out, What do ye? Will ye ſhoot at us that deſire to be at Peace with you, which ye granted your ſelves, and now will ye break your Promiſe that ye made unto us? Is this the Reward, My Lord *Titus*, that thou rendereſt me for going about to flee unto thee, that thy Souldiers ſhoot at me, hearing me require Conditions? Now therefore, My Lord, may it pleaſe thee to ſend hither ſome Man of Honour to me that I may come down and receive Aſſurance of thy Promiſe to be as one of thy own Men:

Titus

Titus thinking he meant good faith, spake unto *Ioseph*, willing him to go and make peace with the *Jews* in his name, then to bring him unto him, that he might find safeguard of his life from the common Destruction; *Joseph* answered, why wilt thou send me: what have I offended thee in? have not I ever done thee true and faithful Service; therefore if thou bear me any good will or favour, send me not unto him whom I cannot trust. For *Joseph* mistrusted some subtilty, knowing *Kantor* afore. So *Titus* sent one *Jarus*, who said unto *Kantor*, come down and let us go together to *Cæsar*'s Son.

Kantor desired him to hold abroad his Cloak-lap, that he might hurle him down his Money that he had there (lest the *Jews* perceiving it would take it from him) and then he would come down: and *Jarus* held up his lap to receive the Money that *Kantor* spake of, *Kantor* with all his might cast down a great stone, which *Jarus* espying, leapt aside and avoided: but it lighted upon one of his Fellows, and slew him. *Titus* was wonderful wroth at this, and forthwith planted yet another Ram against the Walls, and at length laid it flat upon the ground.

Then commanded *Titus* to make Fires about the Walls, where the *Jews* should think to escape: *Kantor* seeing that, would have fled, and as he made haste to escape the Fires, the weight of his Armour bare him down into the Fire, and there he died, more desirous of death than life.

Then entred the *Romans* within the second Wall, against whom the Seditious issued, and fought with such vehement force, that they prevailed against their Enemies, slew many of the *Romans*, and forced the rest to retire unto the first Wall that they had beaten down before.

In this Skirmish *Titus* himself took a Bow, and shot at the *Jews* in such wise, that not one of his Arrows were spent in vain, but that it did some annoyance un-

to the *Jews*. The *Jews* notwithſtanding gave them the Repulſe from the Town, and they were not able to make their Party good with them. Within four days after came unto *Titus* a new ſupply of Souldiers, out of all Quarters, for aid to the *Romans*, by whoſe help they prevailed againſt the *Jews*, at ſuch time as they iſſued out of the Town, and conſtrained them to withdraw themſelves within the Walls.

Yet *Titus* pitying the miſerable ſtate of the City, Temple, and the People of the Lord, at that time commanded his People to withdraw themſelves from the Walls, and to leave off the Aſſault for a while, that he might offer Peace to the *Jews*, to ſee if they would be now content to ſubmit themſelves unto the *Romans*, to have quietneſs and reſt without danger of Deſtruction. Wherefore he gave them Truce for five days: and upon the fifth day he came to the Gate of the City, where he eſpyed *Schimeon* and *Jehochanan* together preparing Fire to deſtroy the *Roman* Engines of War: for all the *Iews* had agreed together with one mind ſtill to withſtand the *Romans*. Wherefore *Titus* perceiving the *Iews* to be ſo deſperately bent, that they had even vowed their Lives to Death, he began to offer and propoſe unto them conditions of Peace, and ſharply to reprove and blame their obſtinate Stubbornes, ſaying, I have won two of your Walls, and ye have but one left: therefore, if ye will continue ſtill in this ſelf-will'd frowardneſs, what will you do (moſt miſerable creatures) when as I ſhall alſo gain the third Wall and quite deſtroy your City, pulling down the Temple and all? why do you not rather favour and ſpare your own lives, your Wives and Children? but the *Iews*, ſet upon a ſullen Obſtinacy, would in no wiſe hear *Titus* ſpeak.

Therefore *Titus* ſent *Joſeph* to declare his mind unto them in *Hebrew*, that they might ſafely credit his promiſes, and the Peace that was offered, *Joſeph* therefore went and ſtood over againſt the Gate, keeping himſelf a loof off, for he was afraid to come nigh the Wall, knowing

knowing that the People hated him, because he had yielded himself to the *Romans*; he called therefore unto them aloud and told them in a very pathetick speech, the whole History of all former distresses and sufferings of their Nation, and what perpetual Calamities this obstinacy of theirs might bring upon them. But the return they made to all his good Counsel and advice was gnashing of their Teeth, hurling of Stones and Darts at him from the Walls to have killed him; whereupon he began to rebuke them, and represented to them, with all the tenderness imaginable, how fatal this Stubbornes of theirs would prove to them, and he did it to that purpose, that the People hearing him, wept wonderfully, for they could have been content to have followed his advice. At this time *Titus* gave command unto all the *Romans*, to send again the *Iews* that were Prisoners and Slaves into the City: by which means he strikes from himself the Blood of the *Iews*, and laid it upon the Necks of their Masters, for *Titus* took pitty of them thorough *Ioseph*'s Oration and good Counsel. The common People of the *Iews* desired nothing more than to have come forth, and fall to agreement, to make peace with *Titus*; but *Schimeon*, *Eleazer*, and *Iehochanan*, Captains over the Seditious, set strong Watch and Ward at every Gate, charging them to kill all that should go forth. Thus were many killed which would have fled forth to *Titus*, and the City of *Ierusalem* was closed up, and no man could get out or in. In the mean season fell a great Dearth and Famine in *Ierusalem*, insomuch that the Seditious searched every mans house and Cellar for Food.

And because a certain Housholder withstood them they killed him: thus they dealt with all them that dwelled in *Jeruſalem*, till the Victuals in the Town was all spent, that Men began to seek Dung, and even Man's Excrements, to eat; by which means, much of the People died for Hunger. Whosoever at that time could get any Herbs or Roots, Mice, Serpents, or other creeping.

ing Worms (whatſoever they were) to eat, he was counted happy, becauſe he had found Meat to ſuſtain and ſave his Life withal in that hard Famine and terrible Hunger. Moreover, Whoſoever had any Corn in ſtore, that no man knew of, he was afraid to ſend it to the Mill, or bake it, becauſe of the Wickedneſs of the Seditious, leſt they ſhould take away from them their Suſtenance; wherefore many did eat the dry Corn unground in their Cellars privily.

At that time alſo were many exceeding rich Men in *Jeruſalem*, who ſtole Meat from each other; ſo that the Father ſnatched Meat from the Son, and the Son from the Father; the Mother ſnatch'd from the Children, the Children likewiſe from their Mother; and ſuch as fled out of the Gates, or otherwiſe, let themſelves down over the Walls in the night Seaſon; who being ſuſpected to be the Seditious Perſons, the *Romans* killed them without. This Evil therefore and Diſtreſs encreaſed ſo long, that the People had devoured all that ever crept on the Earth, from the Mouſe to the Spider, from the Nevvt to the Weeſel, whereby a moſt grievous Peſtilence followed, that innumerable of the People of the Land died, and there was no Man to bury them.

When they chanced to find any dead Horſe or other Beaſt in the Town, a Man ſhould ſee many *Iſraelites* ſtrive and fight for it; in all Points like to famiſhed Ravens lighting upon a dead Carcaſs, ſo that in ſuch Contentions very many were ſlain. Therefore, when divers Men, with their Wives and Children, got out of the City to gather Herbs to eat, and chanced among the *Romans*, the *Romans* laid hold on the little Children and killed them; ſaying, we will diſpatch theſe, leſt when they grow once to mans Eſtate, they make War upon us as their Fathers do at this day. So many as came out of the Gates of the City now and then the *Romans* killed and hanged them upon Gallowes, over againſt the Gates of *Jeruſalem*, to the number of five hundred

hundred: After the same manner, *Schimeon*, *Iehochanan*, and *Eleazer* dealt with those *Romans* whom they could by any Train catch, and hanged them upon the Walls. Whosoever also they could perceive would flee unto the *Romans*, they hanged them likewise over the Walls, to the number of five hundred. But *Titus* gave command to all his Souldiers, that no man upon pain of Death should kill any of them that fled out of *Ierusalem*, for he took pitty of the *Israelites*, and ceased to speak friendly and lovingly to the *Ierusalemites*; so that he went once again to the Walls, and spake unto the *Iews* in this sort.

Hear I beseech you the Counsel of *Ioseph*, and come unto me that you may live, and not perish utterly. Spare your People: why will you oppress them, vexed with hunger, thirst, pestilence, and besieging? But the Seditious hearing *Titus* speak, were wonderfully incensed, and intended to add mischief upon mischief, handling yet more cruelly the People of God. Moreover, they rail'd at *Titus*, to provoke him to anger, that he might leave off speaking to the People, which had now almost lost their obedience and fear of the Seditious.

Wherefore the Seditious spake unto the *Romans*, It is better for us to die with Hunger, and to be killed in this affliction, so to come to the Bliss and Light we hope for, than to live and see the most holy Temple of God defiled and destroyed. When *Titus* saw this he commanded an Iron Ram to be set to the Wall to batter it, that he might deliver those poor wretches out of *Schimeon*, *Eleazer* and *Iehochanan*'s hands, who held them in as Captives.

At the same time as they erected that Engine to the Wall, it happened there was in the Camp a certain young man whose name was *Meriganin*, Son of *Antiochus* of *Macedonia*, one of the Kings of the *Grecians*, who came at *Vespasian*'s command to aid *Titus*. This same young man was very swift, a good Runner, and a hardy Souldier

Souldiers, but he lacked Diſcretion. He came to *Titus*, and ſaid, I cannot but marvel at thy Souldiers that vanquiſh all Nations and dare not ſet upon the *Iews* to kill them.

Titus hearing the young King ſay ſo, ſmiled, and ſaid; How chances it, that being of this Judgment, thou arm'ſt not thy ſelf, and makeſt thee ready to do like as thou ſayeſt; why draweſt thou not out thy Sword to declare thy man-hood upon them.

Wherefore the young King incouraged himſelf, and called together all his *Macedonian* Souldiers, then approached to the *Iews*, and began Skirmiſh with them, ſhooting with their Bows and Arrows apace. But at length the *Iews* handled them, that not one of the *Macedonians* eſcaped, ſave only the young King, which by his good footmanſhip and ſwift running, got away and returned to *Titus*.

This *Memaganin* was of the kindred of *Alexander* the great, King of *Macedonia*, who had the Dominion of the whole World, and when all Nations and People ſtood in awe of *Ioſephus*, the Prieſt demanded of him whoſe Son he was; he anſwered, *I came of the ſeed of* Alexander, *I am the tenth from him*. *Ioſeph* ſaid, it may well be as thou haſt ſaid, that thou art of the ſucceſſion of *Alexander*, for the valiantneſs of thy heart which thou haſt ſhow'd declareth no leſs. Howbeit thou ſhalt underſtand, that the *Romans* have done wiſely to abſtain from the aſſault at this time, becauſe they knew they ſhould have to do with a moſt valiant Nation, which thou having ſo well tryed, mayeſt report and teſtifie when thou art asked the Queſtion.

After this, *Titus* divided his whole Army, and laid them privily in ambuſhes round about the Walls. He prepared moreover Rams of Iron to batter the Walls. Of theſe four, one he planted upon the ſide of the place called *Antochia*, the Engine was thirty Cubits long. The ſame night, Captain *Iehochanan* with his Company iſſued forth, and undermined the ground, under the Wheels

Wheels of the Waggons that bare the Rams, putting pitched Boards, oyled, and done over with Brimstone, in the Trenches under the wheels; and under the Boards they spread Leather, which likewise was smeared and done over with Pitch, Oyl, and Brimstone.

Then they set fire upon the Boards, which burn'd till they came to the feet of the Rams; and they being set on Fire and burn'd, the Engine fell upon the Watch that was appointed to keep it, being asleep, and killed them: whereat the *Romans* were dismayed, and said, It is not possible we should assault this City hereafter, for they have burn'd all our Engines of War, wherewith we have subdued all other Kingdoms; so that now of fifty Iron Rams we brought with us, we have but six left, and the Seditious *Jews* have burn'd three of them, What shall we now do? Hovv shall vve batter the Walls hereafter? The *Jews* upon the Walls hearing their Words, flouted them, and laughed them to scorn; Wherefore *Titus* incensed vvith Anger, commanded the other three Rams to be addressed in the place of those vvhich vvere burn'd. In the mean season, vvhile the *Romans* were at work, four young men, moved with great Zeal, whose names were, first *Theopatius Galileus*, the second *Magarus Chebronitu*, the third *Jorminas Schomronitu*, the fourth *Arius Jerosolymita*. These, all armed, issued out into the Camp of the *Romans*, that then stood about their three Engines and Iron Rams, devising how to batter the Walls of the City, some of whom these Men killed, the other fled. Then two of them stood at Defence, to keep off all those that approached nigh the Engines, while the other tvvo, *Jerosolymitanus* and *Schomronitu* daubed the Timber with a certain matter which they had prepared to make it take fire, and straightway set fire on them; so that suddenly the Rams were on a light fire: then they all four joyning together withstood the *Romans*, that they should not come at the Engines to quench the Fire. Shortly the

Ram

Rams fell down, and the *Romans* ſtood aloof, hurling Stones, and ſhooting thick at them; for they were afraid to come nigh them, becauſe of their great fierceneſs, although they were three thouſand Men that kept the Rams; yet theſe four ſet nothing by them, nor yet ever went off the Ground till the Rams were clean burnt up, though the *Romans* ſhot never ſo thick at them. *Titus* hearing the Valiantneſs of theſe Young Men, and the Harms they had done unto the *Romans*, made ſpeed with his whole Hoſt to ſave the Rams from the fire, and to apprehend thoſe Young Men. Then forthwith iſſued out *Schimeon*, *Jehochanan*, and *Eleazer*, Captains of the Seditious, with their Souldiers, ſounding their Trumpets, and made the *Romans* retire, that they could not come nigh the Fire, and ſo reſcued the four Young Men from the *Romans* that had environed them round about.

In that Skirmiſh were killed ten thouſand and five hundred Men. Then gathered together all the whole Army of the *Romans* to aſſault the *Iews* at once, approaching hard to the Walls of *Ieruſalem*, where they cryed unto the *Iews*, ſaying, What, are you Oxen or Goats, that you fight on this Faſhion upon the Walls? Will you be taken in the midſt of the City, like as Oxen or Goats are taken in their Folds? If ye be men, come forth, and let us try our Manhood here in this Plain. But you by ſtealth and unawares ſet upon them that keep our Engines, ſnatching them up like as they were Wolves ſhould ſnatch Sheep, then run away into the Town as the Wolves run into the Wood. If there be any Manhood in you, behold we are ready here, come forth to us, ſo many for ſo many, and then we ſhall ſee what end vvill come thereof. When the Captains of the Seditious heard that, they ſpake unto the Warriours that vvere in *Ieruſalem*, Which of you vvill go out vvith us to thoſe Dogs, to ſhevv our Force and Stomach for the Sanctuary and City of the Lord? Then five hundred tall Fellovvs of their ovvn Accord, iſſued

ed out upon the *Roman*'s suddenly, and slevv eight thousand Men, and compelled the rest to retreat from the Walls, The *Romans* then felt vvhat Valiantnes the *Iews* had; for the *Romans* vvere in number forty thousand fighting Men, and the *Iews* vvere only five hundred, vvhereof not one of them vvas killed at that Skirmish.

The *Romans* afar off shot at the *Iews*, and hurled Stones, to vvhom the *Iews* said, Come hither to us; are you not they who called us forth, and provoked us to come to you? Why come you not now nearer? You go about to drive us away with Arrows and Stones. What, Do you think us to be Dogs, and that we are afraid of your Stones? Are we not Men? Yea, we are of your Masters and Betters, for you run away from us as Servants flee from their Masters when they follow them to beat them. *Titus* seeing his Army to be part of them fled, and part to be slain, he cried to his People, saying, *Is it not a shame for you, ye* Romans, *and a wonderful great Dishonour, to flee from the* Jews, *so hunger-beaten, famished, almost dead for Thirst, and besieged? Alas! How shall ye put away this Rebuke and Ignominy, when as all Nations whom ye have heretofore valiantly subdued, shall hear that ye flee from these dead* Jews, *whose whole Land we have in possession, so that they have nothing left but this only Town, which we have so battered that they have but one only Wall to defend themselves. Besides this, they are very few, we are innumerable; they have no Nations to aid them, we have help of all Lands: Why then do you flee from their sight, like as small impotent Birds flee from the Eagle? What though the* Jews *vow and hazard themselves desperately for their Temple and* Land, *why do you not the same also in these Wars, to get you a Renown of Valiantness.*

But the *Jews* prevailed that day, and had the upper hand: wherefore they returned into the Town with great Glory, having put the *Romans* to so great a foil. *Titus* commanded his men to address and prepare the other

two

two Rams that were left, to batter the Walls of *Jeruſalem* withal; wherefore the *Roman* Carpenters caſt a Trench, to prepare and ſet up the Rams, in ſuch places as *Titus* had aſſigned them.

The *Jews* were aware of it well enough, but winked at that matter as yet, untill they had planted the Maſter-beams between the ſtanding Poſts: ſo when the Work was finiſhed, even to the hanging up of the Engines betwixt the ſtanding Poſts, to ſhake the Wall withall, the *Romans* being ſecure and void of Care, nothing miſtruſting that the *Jews* would ſtir, becauſe they had been quiet a few Nights, and never iſſued forth of the City, upon a certain Night, a pretty while before day, the three principal Captains of the Seditious came and laid their Heads together, to deviſe what they ſhould do. *Eleazer* gave this Counſel, and ſaid, You two the laſt time burn'd the Rams, and got you Renown, and I kept the Gates the while; Now keep ye the Gates, and I will iſſue out with my Men againſt the *Romans* to get me Fame alſo,

The other anſwered, Go then on God's name unto them, the Lord God of the Sanctuary which is in *Jeruſalem* ſhall be preſent with thee, but beware thou be not ſlain, and in any wiſe thou be not taken alive: to whom he anſwer'd, The Lord God ſhall keep me, for upon the truſt of the Righteouſneſs of my Father *Ananias* the High Prieſt, and his ſincere Service unto God, I will ſet upon them.

Eleazer therefore choſe a hundred valiant Souldiers, and with them he iſſued out of the Town before day: the ſame Night the *Romans* had made Fires about their Engines where they watched becauſe of the Cold; the Artificers and Souldiers that kept the Ward and the Watch about the *Romans*, were a hundred and fifty. The day was the twenty ſeventh of the Month of *September*, which was the ninth Month that *Titus* had beſieged *Ieruſalem*, *Eleazer* and his Company thus being iſſued out, came and found ſome of the *Romans* ſnorting

ing about the Fires, others watching in their Wards, and killed them all, that not one remained. Then some of *Eleazer*'s Company set fire upon the Rams, burn'd the standing Posts, Ropes, Chains, and other Instruments of War; the Artificers that were there they apprehended alive, and burn'd them, so that not one Man escaped.

When it was day *Titus* observed the smoak of the Fire mounted up very foul, and stinking of the Wood and Men together; he drew towards the place therefore with his Host to see what the matter was: *Eleazer* in the mean Season, and his Companions, took, as they might get, every man a piece of the Engines out of the Fire, or some of their Heads that they had killed, and returned with great Joy, flouting the *Romans*, and laughing them to scorn by the way, till they came to the Gates of *Ierusalem*, where they were received of *Schimeon* and *Jehochanan* with great Honour.

Soon after this came many Souldiers and great bands of Men out of all Nations, that were subject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what hapned him in that Siege. The Stoutness of the *Iews*, and how they had annoyed many vvays the *Roman* Army; adding moreover, and asking them, Did you ever see four Men withstand ten thousand and five hundred, so that they being all together, could neither overthrow them nor take them Prisoners; but the four slew them like as it had been the tops of Cucumbers smitten off with most sharp Swords? When they heard this, they vvondred all very much. Then *Titus* spake unto his Host, and them who were newly repaired unto him, to shew their Advice and best Counsel what was to be done, lest we should be ashamed, said he, before all them that shall hereafter hear of our Wars.

The gravest and most ancient of the Nations which vvere nevvly come to his Aid, answvered, If it please Your Majesty, let the *Romans* breath a vvhile, and take their Rest, vvhich are novv vvearied vvith the sundry Battels

Battels of the *Iews*, and we, who are not ſo broken with labour, but freſh and luſty, ſhall try what the *Iews* can do, we cannot think that they are able to withſtand ſo great a multitude.

But the Princes of the *Romans* deſired *Titus* that he ſhould not permit them this, leſt he ſhould increaſe their own ſorrows, if peradventure they ſhould be diſcomfited (ſaid they) by the *Iews*, and the matter redown'd unto their own ſhame: for if we who are acquainted with their Stratagems, and know their manner of fighting, cannot ſuſtain their violence, how ſhall they do it that never had proof of the force and ſtrength of the *Iews*? they ſhall be to them like hyſſop which grows upon the Walls, in compariſon of the Cedar Trees of *Lebanon*.

The others ſaid nay, they ſhould do well enough with them. And they urged *Titus* ſo inſtantly that they conſtrained him to grant their deſires. Then *Titus* gave them leave to ſet upon the *Jews*, thinking with himſelf, peradventure the *Jews* may be put to the worſt by theſe men, who will fight without fear, not knowing the force of the *Jews*: for the *Romans* that have had tryal of their ſtrength fight fearfully and warily. So the Lords of the ſtrange Nations, choſe out of their Army eighty thouſand men; ten thouſand *Macedonians*, twenty thouſand *Brittains*, five thouſand *Aramites*, ten thouſand *Africans*, ten thouſand valiant *Burgundians*, five thouſand *Redarans*; laſt of all ten thouſand *Perſians* and *Chaldeans*. Theſe therefore went into the Plain which is by the Sepulchre of *Jehochanan* the High-Prieſt, and from thence made an Aſſault upon the *Jews* that were upon the Walls, ſetting up their ſcaling Ladders. *Jehochanan* ſaid to *Schimeon* and *Eleazer*, his two companions; if you think good I will iſſue forth, and Skirmiſh with theſe uncircumciſed, to let them ſee what I can do; *Schimeon* anſwered, let two of us do it, and the third keep the Gates and the Walls; for thou alone art able to do nothing

nothing againſt them, they are ſo many. *Eleazer* allowed this advice, offering himſelf to bear *Jehochanan* company. *Schimeon* bad them go, ſaying, the Lord of the Sanctuary give them into your hands, and deal not with you at this time according to your Works.

Then *Iehochanan* and *Eleazer* ſallied out with one thouſand five hundred good men of War, the ninth day of the Month *Tebeth*, which was the tenth Month that *Titus* had beſieged *Ieruſalem*, and overthrew of the *Gentiles* of that Hoſt, fifty ſeven thouſand and five hundred men, beſides three thouſand whom they took Priſoners: but of the *Iews* were no more ſlain in that Fight than only ſeven, whoſe Bodies with much rejoycing and great Triumph they carried with them into the Town, and buried them there, leſt peradventure the uncircumciſed ſhould have miſordered them. The *Gentiles* that were left with great ſhame and diſhonour returned unto *Titus*, who reprehended them becauſe they would not believe the *Romans*. The next day following, the *Iews* brought forth the three thouſand Nobles and Gentlemen that they had taken Priſoners, and plucked out of every one of them an Eye, and cut off every man the one hand, after ſent them back with ſhame and reproach to *Titus*'s Camp.

Then *Titus* conſulted with all his Princes what they were beſt to do with the *Iſraelites*: and when every man had ſaid his mind, he liked never a mans Counſel, but ſaid unto them, Well, I have deviſed this with my ſelf, which I will follow, and no man ſhall bring me from my purpoſe: we will keep the Siege without any Aſſault or Skirmiſh, for their Victuals failed them long ago, and ſo they ſhall be famiſhed. Beſides this, when they ſhall ſee us ceaſe to fight with them, they will fall at variance amongſt themſelves, and kill one another.

This Counſel was thought good of all *Titus*'s Princes, wherefore they beſieged the Town, as *Titus* had commanded, and cloſed up all the waies of the City round about,

about, leſt the *Iews* ſhould, as they had done before, come upon them unawares. They appointed moreover Watch Day and Night, to take heed that no man ſhould come out of the Town to gather Herbs for their ſuſtenance.

Then increaſed the hunger in *Ieruſalem*, which if it had not been ſo grievous, the City had never been won: for the Souldiers of the Town are lighter than Eagles, and fiercer than Lyons. There died therefore of the Famin a wonderful many of the *Ieruſalemites*, ſo that the *Iews* could not find place to bury them in they were ſo many in every place of the Town. Many caſt their dead folks into their Wells, and tumbled afterwards in themſelves and died. Many alſo made themſelves Graves, and went into them alive, where they tarried Day and Night and died, unmourned for, for all mourning and accuſtomed lamentation for the dead was left off, becauſe of the unmeaſurable Famin, which was ſo great, that it cannot be told, and I cannot relate the thouſandth part of the miſchief that followed of the hunger. *Titus*, ſeeing the innumerable Carkaſſes of the dead, that were caſt into the Brook *Cedron* like dung, was wonderfully amazed with fear.

At that time certain wicked Perſons of *Ieruſalem* ſlandered *Amittai* the Prieſt falſly, ſaying to Captain *Schimeon*, Behold, *Amittai* the High-Prieſt, who did let thee into the City, goeth about to flee to the Tents of the *Romans*. Thou haſt Experience of his great Wit and Wiſdom, hovv he alſo knoweth the ſecret ways into the Tovvn, Temple, and Sanctuary, and who can tell vvhether he vvill bring the *Romans* ſome Night at Mid-night into the City? therefore *Schimeon* ſent certain Perſons to fetch *Amittai* and his four Sons unto him.

They that vvere ſent, brought *Amittai* and but three Sons, for one vvas fled to the *Romans* and come to *Ioſeph*. When *Amittai* and the others vvere brought

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to *Schimeon*'s Preſence, he beſought him he might not live, but be put to death immediately, leſt (ſaid he) I ſhould live to ſee the death of my Children. But *Schimeon* was hard-hearted, and would not be intreated; for it was God's Will that *Amittai* ſhould be puniſhed, becauſe he was the Bringer of *Schimeon* into *Jeruſalem*; and therefore fell he into his Hands, which for good rewarded him with evil. *Schimeon* commanded a ſort of Murderers to place *Amittai* upon the Walls, in the ſight of the *Romans*, and ſaid unto him, See'ſt thou *Amittai?* Why do not the *Romans* deliver and reſcue thee out of my Hand? Thee, I ſay, who would'ſt have fled unto them? *Amittai* anſwered nothing to this, but ſtill beſought him before his Death, he might kiſs his Sons, and bid them farewel: but *Schimeon* utterly denied him his Requeſt.

Wherefore *Amittai* vvept aloud, ſaying to his Sons, I brought (Dear Children) this Thief into this Tovvn, vvherefore I am counted novv for a Thief my ſelf; all the Miſchief vvhich is come upon me and you, it is mine ovvn doing, becauſe I have brought this ſeditious Villain into this Holy City: I thought then, peradventure he vvill be a help to the Tovvn, but it is proved contrary; for he has been a moſt cruel Enemy to the ſame. It was not enough for us to keep one ſeditious Perſon, *Jehochanan* I mean, who took unto him *Eleazer*, the firſt beginner of Sedition, but I muſt bring in alſo this wicked *Schimeon*, who conſpires with our Foes to our Deſtruction. Indeed I never brought him in for any Love I bear unto him, but all the Prieſts and the whole Multitude of the People, ſent me to fetch him; notwithſtanding I am worthy of this Judgment of God becauſe I took upon me ſuch an Embaſſage.

What ſhould I ſpeak of thee, thou moſt wicked *Schimeon?* for whitherſoever thou turneſt thee thou bringeſt all things out of frame: I indeed, thou dealeſt juſtly with me, becauſe I have ſinned unto God, to his People, and his City, in that I have brought thee in to

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be a Plague to it, wherefore I am worthy to be ſtoned, notwithſtanding it had been thy part, thou wicked Murderer, to deliver me and my Sons from the hands of the other Seditious, for I have done good: howbeit, our God will not alter nor change his Judgment, which is, that I ſhould fall into the Sword of thy hand, for that I made thee to enter into this City, wherein I offended God grievouſly. If I had purpoſed to flee unto the *Romans*, could not I have done it before I brought in thee? For at that time beared'ſt thou no Rule over us; and before we called in thee, *Jehochanan* with his Sedition was an offence to this City; wherefore we perſwaded all the Ancients of the Town that thou ſhould'ſt be an Aid unto us, to drive out our Foes; but thou, in whom we put our truſt, art become our Enemy; yea thou haſt been worſe than they, for the other put Men to death privily, but thou doſt it openly. Who is he that hath ſtrengthned the Power of the *Romans?* Art not thou he who killed the Souldiers of God in the midſt of the City of *Jeruſalem?* For, few have been ſlain without. *Titus* would have made Peace with us, taking pity upon us, but thou did'ſt let and hinder it, every day moving new Wars, and ſtirring new Battels.

Titus gave charge to his Souldiers, to lay no hand upon the Temple; but thou haſt defiled and polluted the Temple of the Lord, ſhedding Blood without meaſure, in the midſt thereof. *Titus* went back from us from the holy-day of the Lord, and ſo *Amittai* went on in a very pathetick and touching Harangue, exclaiming againſt the Cruelty of the Seditious, and animating his Sons to ſuffer patiently; after which, *Schimeon* gave Commandment to four Cut-throats of his, that three of them ſhould kill *Amittai*'s three Sons before their Father's Face, and the fourth ſhould kill *Amittai* himſelf, and ſo the blood of the Sons was mix'd with the blood of their Father. Afterwards *Schimeon*'s Servant took the Body of *Amittai*, and laid it upon the Bodies

Bodies of his Sons, as his Desire was, then tumbled them over the Walls: after that, *Schimeon* commanded, that *Chanachus* the High Priest should be put to Death, whose Body was cast to the Bodies of *Amittai* and his Sons.

Aristus also the Scribe, one of the Noble-men of *Jerusalem*, was killed at the same time, and ten just Men more of his Kindred and House, because they mourned for the Death of *Aristus*. It happened, while *Schimeon* was killing of those Men, certain substantial rich Men passed by, and were wonderfully amazed when they saw the thing, saying one to another, How long will God suffer the Malice of *Schimeon*, and will not search out the Blood of just Men, nor revenge them? Certain seditious Persons hearing this, told it unto *Schimeon*, who commanded them to be apprehended and murthered the same day.

After this, there passed by eleven of the Noble-men of *Jerusalem*, which seeing forty two Innocents put to death by *Schimeon*, they lift up their Eyes to the Heavens, and said, "O Lord God of *Israel*, How long wilt "thou hold thy hand, and not execute Anger against "these Transgressors of thy Will? Which when *Schimeon* heard of, he commanded them to be apprehended, and killed them with his own hand.

Eleazer, the Son of *Ananias* the Priest, seeing the Malice and Wickedness of *Schimeon* to be great, and that he destroyed the just and godly Men of the City, and that there was no hope left, he betook himself to the Tower of *Jerusalem*, remained in it, and kept it with his. *Jehudas* also, a Captain over a thousand men, which kept a Turret that *Schimeon* had made to put just and good Men in, got him up upon the top of the Walls, and cried to the *Romans*, if peradventure they would deliver him, and the rest that were at *Jerusalem*. Wherefore he went about to escape with his own thousand men that he had with him, and came towards the *Romans*. But the *Romans* trusted them not, thinking

ing he had ſpoken this for Deceit, vvherefore they came not to help him. *Schimeon* upon this killed *Jehudas*, and the thouſand men vvhich he had with him, and commanded their Bodies to be tumbled over the Walls, in the ſight of the *Romans*.

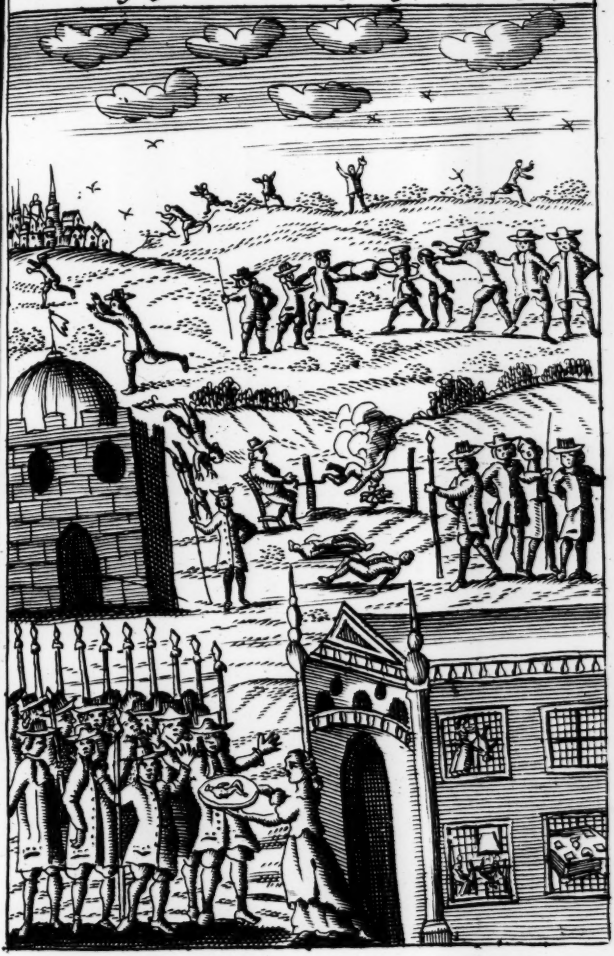
Then *Schimeon* cried to the Princes and Captains of the *Romans*, ſaying: Lo, theſe are *Jehudas* Company, theſe vvould have come forth unto you, take their Carkaſſes to you, and revive them again if you can, or elſe deliver the reſt vvhich yet live out of our hands.

There vvere certain Men of *Ieruſalem* at that time that came to the Gates, overcame the Wards, and got out vvith their Wives and Children, and ſo eſcaped to the *Romans* becauſe they could no longer abide the Famin, and the iniquity of the Seditious. They were faithful Citizens and of great Authority; vvhom vvhen *Joſeph* heard of, he ſo prevailed, that *Titus* ſpared them and received them to mercy,

For *Joſeph* bare vvitneſs, and reported of them that they vvere Noblemen of *Jeruſalem*; vvherefore the *Romans* received them, and gave them Food and Suſtenance; but certain of them could not brook nor take it, becauſe of their great Hunger, vvherevvith they had been long pined, and vvhen the Meat deſcended dovvn into their Bellies they died ſtreight. Their little Children alſo, vvhen they ſavv Bread, they fell upon it, and received it indeed vvith their Teeth, but they vvere not able to chevv it, and died holding the Bread betvveen their Teeth, Theſe *Jews* vvhich eſcaped thus out of *Jeruſalem* to the Camps of the *Romans* had ſvvallovved their Gold and Silver, and precious Stones, to hide them, leſt they ſhould be found by the Seditious.

They therefore vvhich recovered, and brooked meat, vvhen they vvould ſatisfie nature, they vvent alone out of the Camp, and after ſought their Gold, and Silver, and pretious Stones, vvhich vvere digeſted in their Excrements, and ſo did they every day. At length certain

A Woman Roasting her own Child in the time of ỹ Famine at Jerusalem Pag. 178



tain *Aramites* and *Arabians* espying the *Iews* to use this fashion, told it amongst their Fellows one to another, and made a Conspiracy to lay wait for the *Jews*, and whomsoever they got, they rip'd their Bellies to find the Gold and other Jewels which the *Jews* had hid there: and by this means the *Aramites* and *Arabians* had murdered two thousand *Jews*. But when *Titus* heard of this, he was wonderful wroth, and commanded them to be apprehended that had done this wicked Deed, and to be put to death, whose Goods were given to the *Jews* that remained alive. They that were put to death for this Fact were two thousand *Aramites* and *Arabians* together: all the rest of which Nations he caused likewise to be banished the Camp; who nevertheless, when they encounter'd the *Jews* at any distance from the Army, they slew them. Some few of the *Romans* too having learn'd of the *Aramites* and *Arabians*, they killed any *Iew* they met alone from the Camp, and took away his Gold and Silver that lay hid in his Bowels: which *Titus* having notice of, what by Proclamation and other Scrutiny, he caused three hundred and twenty *Romans* to be apprehended, who confessed themselves guilty of this heinous Crime: all whom *Titus* commanded to be cast into hot Ovens, and to be burned.

There was a certain Scribe of *Ierusalem* at that time, a faithful Man, whose Name was *Menachen*, Son of *Seruke* the Scribe, of worthy Memory in *Babylon*; and being a Keeper of the East-gate which was in *Ierusalem*, upon that side towards the Brook *Kidron*, noted the number of the dead that were carried forth to burying by that Gate, and found that they came to a hundred and fifteen thousand eight hundred and eight Persons, which were all of the Nobles and Gentlemen, or at least, of the substantialest Men of the *Iews*.

Titus upon a time (*Ioseph* being present) asked the question of those Princes of the *Iews* which were fled unto him, saying, I charge you upon your fidelity, to

ſhew me how many *Iews*, ſince the time I beſieged you unto this day, have died. They gave him the number therefore, every Man as far as they knew of the dead that were carried forth at all the Gates to be buried, and the Sum amounted to ſeven hundred thouſand five hundred ſeventy five, beſides them that every where lay dead in their Houſes and Streets; and beſides them alſo that were ſlain in the Temple, and they that lay here and there unburied: which, when *Titus* heard, he marvelled greatly, and ſaid, It is well known to the Lord God of Heaven, that I am not the cauſe of theſe Evils; for I deſired to be at Peace with them oftner than once, but the Seditious evermore would have nothing but War.

At that time the Hunger began to wax very great in the Town amongſt the Seditious, who never lack'd before, for they took it always from other Men by force, till now at length they were diſtreſſed with Hunger themſelves, ſo that after they had eaten up all their Horſes, they eat alſo their Dung, and the Leather of their Chariots; neither were there left any green Boughs on their Trees, nor any Herbs that the Seditious might get to eat; For, the *Romans* had hewen down all the Trees, and cut down all the Buſhes from about *Ieruſalem* by the ſpace of thirteen miles; ſo that the whole Field and Territory of *Ieruſalem* was ſpoiled, which heretofore was repleniſhed with marvellous goodly Gardens, and moſt pleaſant Paradices.

After that, the *Romans* made up another iron Ram, very terrible; this they bended againſt the Walls, to ſee if there were any Souldiers left in the Town ſo ſtout as they were in times paſt. When the Captains of the Seditious ſaw that, they iſſued out with their Companies againſt the *Romans*, and ſlew very many of them in that Skirmiſh: wherefore *Titus* ſaid, It is not Wiſdom to fight with them any more, but rather with the Rams to ſhake and batter the Wall; for they have no more but this Wall left, and ſo we may bring our whole

whole Army at once upon them, and subdue the Seditious.

But the Captains of the Seditious mistrusting what the *Romans* intended, began to build a Countermure within, over against the place where the *Romans* wrought with their Ram. And now the *Romans* began most earnestly to set upon the Wall, and make a Battery, so as that they suddenly beat down a great part of that inner Wall which the *Jews* had newly erected, and gave a great Shout, saying, *Jerusalem* is won, we have gotten the Town. But, when they looked a little further, they saw another Fort raised over against the Breach; wherefore the *Jews* thorough the Town gave also a great Shout, and sounded their Trumpets, rejoycing that they had another new Countermure for that which was broken down. The same was in Captain *Jehochanan*'s Ward. The *Romans* seeing the Countermure, and hearing the *Jews* make such Triumphs in the Town, were much astonished, all their Joy was dashed, and turned into Damps; so that they could not tell what they should do with that stubborn People of *Jerusalem*, which had done them such Damages. The *Romans* set upon the Town again another way; when *Titus* willed to remove the Engine, and to bend it to the new Wall whiles it was yet green and unsetled, saying, Let us batter it, and we shall see it fall by and by, and then shall we enter into the Town. The *Roman* Captains followed not *Titus* his Counsel, but scaled the Walls which they had battered. The *Jews* therefore descending the Countermure, fought with the *Romans* within the Breach, repulsed them from the Wall and the Town; and so having abated much the Strength of the *Romans*, returned to their Quarters.

Then said some of the *Romans*, We will never besiege this Town any longer, for we shall not be able to get it while we live: whereupon, *Titus* assembled all his Army, and in a very pathetick Oration re-encouraged the Hearts of his Men. After which, a certain valiant

man, named *Sabianus*, ſaid unto his Companions, who ſo dare go to aſſault the *Jews*, let him come hither to me, that he may fulfill the Command of *Cæſar*'s Son, our Lord and Captain: and forthwith he took his Targ[illegible] and his drawn Sword in his Hand, made toward the Town with eleven tall Fellows following him, whoſe Valiantneſs and Courage *Titus* wondered at greatly.

When the *Jews* ſaw *Sabianus* and his Company draw faſt towards them, they began to aſſail them with Stones and Arrows; but *Sabianus* ſetting light of them, charged home upon the *Jews*. Shortly, one of the *Jews* met with him, and gave him ſuch a Blow that he felled him to the ground, yet he got up again, and fought for all that manfully: and as one that had rather leave his Life than the Reputation of his Valour, he did fight till another *Iſraelite* came and ſlew him out-right. Now other *Romans* ſeeing *Sabianus* his Act, and ſtudying to do the like, the next Night they took Counſel, about twenty of them, and agreed to aſſault the Town.

This their Enterpriſe, when they declared to the Standard-Bearer of *Titus*, he and many other of the *Romans* went with them. They all ſcaling together, and clambering up the Breaches, got up upon the Wall, ſounding a Trumpet, and gave a great Shout. The *Jews* being at their reſt, as men oppreſs'd with Hunger and Wearineſs, and hearing this Allarum and Huzzah of the *Romans*, were wonderfully amazed, not knowing what the matter was, or how they ſhould defend themſelves. *Titus* alſo heard the Shout, and when he had enquired the matter, he choſe out certain valiant men, and drew towards the Breaches with them. In the mean ſeaſon, the day was broken, and the *Jews* riſing from their Sleep, eſpied *Titus* upon the Walls, and marvelled thereat greatly. The *Romans* therefore gathering towards *Titus*, came very thick upon the Town, ſome by the Breaches of the Wall, and other ſome through the Vault, whereby the *Jews* were wont now and then to make Irruptions, and to recover them-

themselves within the Town again. The *Jews* set themselves in Array against the *Romans*, in the very Entry of the Temple; upon whom the *Romans* ran with their drawn Swords, for they had no other Armour, nor the *Jews* neither, being hastily taken at such a sudden. The Battle waxed very hard, and wonderful vehement on both Parties; the like was never seen in *Jerusalem*, for every Man clave hard to his next Fellow, and no Man could flee on any side: wherefore the Battel wax'd strong, with Clamours and Shouts on both Parties, now the joyful Shout of the Vanquishers, now the wailing on the other side: the *Romans* encourage their Companions, and the *Jews* exhorting one another to dye manfully for the Glory of the Lord and his Temple, as necessity constrained them, and so doing that, thought they should be counted for Sacrifices and Offerings: Which earnestness on both sides filled the Court of the Lord with Blood, that it stood like unto a Pool or Pond. And the Fight continued from the Morning till that time four days, but the *Jews* at length prevailing, *Titus* took with him *Joseph*, a Prince of the *Jews*, and went into the House of the Sanctuary, and represented by him, to *Jehochanan* and the rest of the Seditious; that notwithstanding all this opposition of theirs, it was impossible for them to escape his Fury in case they provoked it by any further Resistance, with all other specious Reasons for the bringing them to a Compliance, if they had not been obstinately bent upon their own Ruine; but their wilfull Stubbornness made them refuse all his gracious Offers. Whereupon, *Titus* departed out of *Jerusalem* again, and pitched his Tents without the City, in the same place where he encamped at first; for he was afraid both for himself and his Army, lest they should be circumvented and closed in, and slain cruelly in so great a City as that was.

Certain of the Priests of that time and of the Nobles of the Town, with other godly men, did wisely provide for themselves, and come forth to *Titus*, sub-

mitting themſelves to his Mercy, and were received of him peaceably with great Honour; whom *Titus* commanded to be conducted into the Land of *Goſhen*, to ſuſtain and ſuccour them, and to ſee that no *Roman* or other ſhould do them harm, or annoy them by any manner of means. Many other alſo of the *Jews* coveted to go forth of *Ieruſalem*, but they were diſappointed by the Seditious, that they could not do as they intended. Which *Titus* hearing of, he went again to the place where he was before, and the People ſeeing him, expreſſed a deſire to ſubmit themſelves to his mercy, which the Seditious taking notice of, they run upon them with their drawn Swords to kill them, who calling out for help to the *Romans*, theſe laſt made ſpeed to free them out of the hands of the Seditious; ſo roſe there a Fray in the midſt of the Temple, between the *Romans* and the *Iews*; the *Romans* fled into the place called *Sanctum Sanctorum* which was the holieſt of all, and the *Iews* followed after, and ſlew them even there. Whereupon *Titus* repreſented unto them their abominations in ſo polluting the Temple, and would have perſwaded them to have accepted of Peace and Repoſe. But ſeeing the Seditious obſtinate, and not giving any regard to his words, he choſe out of the *Romans* thirty thouſand valiant fighting men, and gave them command to take and poſſeſs the entry of the Temple. Whereupon theſe *Romans* thought to have ſet upon the *Iews* when they were aſleep, but the *Iews* having intelligence of the matter, kept diligent watch, and withſtood the *Romans* all the night. But the *Romans* were not haſty to fight in the dark, leſt it might turn to their own harm. As ſoon therefore as it was day the *Iews* divided themſelves, and beſtowed their Companies at the Gates of the entrance, and fought like men.

The *Roman* Generals beſet the Temple round about, that not one of the *Iews* might eſcape out, and ſo Battel increaſed between them for the ſpace of ſeven days; ſome-

sometimes the *Romans* getting the upper hand of the *Jews*, driving them from the entrance: sometimes the *Jews* incouraging themselves, made the *Romans* retire, and pursued them to the Walls of *Antochia*; in this manner fought they these seven days.

The Famin in the mean season grew more grievous, so that no more Food was left. For the *Jews* now began to issue out, and to steal Horses, Asses, and other Beasts, whatsoever they could catch, even out of the *Romans* Camp, that they might dress them some meat, and sustain their lives, but the *Romans* perceiving it, prevented that Relief. Nevertheless the principal Youths of the *Jews* made a sally out, and drove in a great many Cattel of the *Romans*, fighting so desperately for their Sustenance, that all the power of the *Romans* could not hinder them, but returned with great prey and shouts to the Temple. Nevertheless, the *Romans* took a young Boy of the *Jews* Prisoner, which with his Brother, who was of the party, had escaped to the Town, was of a vile Personage, evil-favoured, and of a low stature; perceiving he came forth again, and challenged any man of the *Romans* to fight him, saying, he was only one of the meanest and out-casts of the *Jews*; though the *Romans* despised him, yet they durst not fight with him, for that they considered they should get no honour though they should kill him, and yet they ran a hazard of being killed themselves. But at length, being provoked by the insulting Language of the *Jew*, one *Pornus*, one of the most valiant Souldiers of the *Romans*, came no sooner to the *Jew* than that he was by him killed streightway, to the shame and reproach of the *Romans*.

Now the *Jews* seeing the Walls of the Temple, and three Walls that compassed the Town to be razed and pulled down, they consulted what was best to be done. There was a great house joyned upon the side of the Temple that King *Solomon* had builded, of a great height, whose Walls also the Kings of the second Temple had raised on high, and decked it with Timber of Firr and

Cedar Trees; the *Jews* went and anointed every where the Cedar Timber of the houſe with Brimſtone abundantly: ſo when the *Romans* came to aſſault the Temple again, the *Jews* retired into that Palace, and went out another way. But the *Romans* not dreaming of this Stratagem, ſome climbed up to the Battlements of the houſe, others ſet up Ladders to ſcale it, and with ſhouts thought that the Palace was now taken, and that the *Jews* had no place left to flee unto for refuge. Thus when the Palace was full of the *Romans*, a certain *Jew*, a young man, vowing himſelf deſperately to die, went and ſhut up the Palace, and ſet fire on the Gates anointed before with Brimſtone and Pitch, and ſtraightway, the ſide Wall of the Houſe, and the whole building began to be on a light fire, and of the *Romans* moſt were burnt, ſome killed themſelves, and the reſt we killed by the *Jews*, as they would have made their eſcapes.

There was a great *Roman* Commander in this fire, whoſe name was *Artorius*, who looking forth from the top of the houſe, ſaw one of his dear Friends called *Lucius* ſtanding by *Titus*, to whom *Artorius* called, ſaying, My dear friend *Lucius*, get on thy Armour and come hither, that I may leap down upon thee, and thou may receive me. If I die, I make thee my Heir, if thou die, thy Children ſhall inherit my Goods. Wherefore *Lucius* ran and held up his lap open at the houſe ſide, and *Artorius* leapt down and light upon him with ſuch weight, that they both died therewith. *Titus* commanded the Covenant they made before their death, to be written on a Sword with blood, and their Friendſhip to be noted in the Chronicles of the Romans, that it might be an example to all men to learn true Friendſhip by.

There was a certain rich Woman in *Ieruſalem*, of a Noble Houſe alſo, whoſe name was *Miriam*: Her dwelling was beyond *Jordan*; but when ſhe perceived the Wars to grow more and more in the time of *Veſpaſian*, ſhe

she came up with her Neighbours to *Jerusalem*, bringing with her not only her Man-servants, and Women-servants, and all her Family, but also her Goods and Riches which were very great.

When the hunger was grievous at *Jerusalem*, and the Seditious went from House to House to seek meat; they came also to this Womans House, and took away from her by force all that ever she had, and left her nothing remaining. By this means she was oppresst with very great hunger, so that she wished her self out of the world, but her time was not yet come to dye: wherefore, that she might slack her hunger, and sustain her self, she began to scrape in the Chaff and dust, for Beasts dung, but could find none. She had one Son; and when she saw the Famine was greater and greater upon her, she laid aside all Womanhood and mercy, and took upon her an horrible Cruelty; for when she heard her Boy weep, and ask for meat, which she had not to give him, she said unto him, what shall I do, my Son? for the wrath of God hath environed the whole City, in every corner thereof the Famine reigneth, without the City the sword killeth up all; within we stand in fear of the Seditious, our enemies prevail without, in the Town are fires, burning and ruines of Houses, Famines, Pestilence, spoiling and destroying, so that I cannot feed thee, my Son. Now therefore, my Son, if I should dye for hunger, to whom should I leave thee being yet a Child? I hoped once, that when thou shouldest come to mans estate, thou shouldest have sustained my age with meat, drink, and cloth, and after, when I should dye, to bury me honourably, like as I was minded to bury thee, if thou shouldest have dyed before me. But now, my son, thou art as good as dead already, for I have no meat to bring thee up withall, because of this great Famine, and Cruelty of the Enemies both within and without: If thou shouldest dye now among others, thou shouldest have no good nor honourable Tomb, as I would wish thee; wherefore I have thought good to chuse thee a

Sepulchre, even my own body, leſt thou ſhouldſt dye, and Dogs eat thee in the Streets; I will therefore be thy Grave, and thou ſhalt be my food: and for that, if thou hadſt lived and grown to mans eſtate, thou oughteſt by right to have nouriſhed me, and fed me with thy fleſh, and with it ſuſtain my age; before that Famine devour thee, and thy Body be conſumed, render unto thy Mother that which ſhe gave unto thee, for thou comeſt of her, and thou ſhalt return into her. For I will bring thee unto the ſelf ſame ſhop, in the which the breath of life was breathed into thy Noſtrils, foraſmuch as thou art my well-beloved Son, whom I have loved always with all my ſtrength: Be therefore meat for thy mother, and ignominy and reproach to the Seditious, that by violence have taken away our food. Wherefore, my Son, hear my voice; and ſuſtain my Soul and my Life, and go to the end that is determined for thee by my hands, thy lot be in the Garden of *Eden*, and Paradice. Be thou meat for me, and rebuke and ſhame for the Seditious, that they may be compelled to ſay, *Lo, a Woman hath killed her Son, and eaten him.*

So when ſhe had thus ſpoken to her Son, ſhe took the Child, and turning her face away leſt ſhe ſhould ſee him dye, ſhe killed him with a Sword, and after cut his Body into certain pieces, whereof ſome ſhe roaſted, ſome ſhe ſod, and when ſhe had eaten of them, ſhe laid up the reſt to keep.

The ſavour of the Fleſh roaſted, when it came into the Streets to the People, they ſaid one to another: See, here is the ſmell of roaſt-meat. Which thing came to the knowledge of the Seditious at length, who went into the Houſe of the Woman, and ſpake roughly unto her, why ſhould'ſt thou have meat to live with, and we dye of hunger? The Woman made them anſwer, and ſaid unto them, Be not diſpleaſed, I beſeech you, with your Hand-maid for this, for you ſhall ſee I have reſerved part for you: ſit ye down therefore, and I will bring it to you, that ye may taſte thereof, for it is very good

good meat. And by and by she covered the Table, and set before them part of the Child's Flesh, saying, Eat, I pray you, here is a Childs hand, see, here is his Foot, and other parts; and never report it was another Womans Child, but my one only Son that ye knew with me: him I bare, and have also eaten part, part have I kept for you. When she had spoken, she burst out and wept, saying, Oh, my Son, my Son, how sweet wast thou to me whilst thou yet lived, and now at thy death also thou art sweeter to me than Hony! for thou hast not only fed me in this most grievous Famine, but hast defended me against the wrath of the Seditious, wherewith they were incensed towards me, when the smell of the meat brought them into my house, now therefore are they become my friends, for they sit at my Table, and I have made them a Feast with my Flesh.

After, she turned to the Seditious, and bade them eat, and satisfie themselves: for why (saith she) should you abhor my meat which I have set before you? I have satisfied my self therewith, why therefore do not you eat of the flesh of my Son? taste and see how sweet my Sons Flesh is, I dare say, you will say, it is good meat, what needeth pitty? ought ye to be more moved therewith than a Woman, than a Mother? if you will in no wise eat of the Sacrifice of my Son, when as I have eaten thereof my self, shall not this be a shame for you that I should have a better heart and a greater courage than you? behold, I have prepared a fair Table for you, most valiant men, why eat you not? is it not good fare that I have dresst for you? and it is your will that I should make you this Feast; it had been my part rather to have been moved with pity of my Son, than you, and how chances it therefore, that you are more merciful than I? did you not spoil my house, and leave me no kind of Food for me and my Son? did you not constrain me to make you this Feast, notwithstanding the greater hunger that I have? why then eat you not thereof, when as you were the authors and causers that

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I did this deed; the *Jews* hearing of this matter, were wonderfuly ſmitten in ſadneſs; yea, even the Governours of the Seditious began to ſtoop when they heard of this, ſo that they all in a manner deſired death, they were ſo amazed at this horrible Act. Many therefore of the common people ſtole out in the night forth of *Jeruſalem* with all their ſubſtance to the *Romans* Camp, and ſhewed *Titus* of this, who wept thereat, and was ſorry for the matter exceedingly.

After which, *Titus* commanded to bring an Iron Ram, and to bend it againſt the new Wall which the Seditious had raiſed, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus* and made Peace with him, whom he placed among his chief men.

Shortly after the Romans ſet on fire one of the Gates of the Temple, that was ſhut, whoſe door was covered over with Silver, and while the Timber of it burnt, the Silver melted and ran upon the ground: ſo when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum*.

As ſoon as *Titus* ſaw it, he honoured it with great Reverence, and forbade his people that none ſhould come nigh it. Wherefore he commanded a Proclamation to be publiſhed throughout all his Camp to this Tenour, *whoſoever cometh near the Sanctuary, ſhall ſuffer death for it.*

He appointed alſo a ſtrong band of men to keep the Temple, that it might not be prophaned and unhallowed by any of his: but his Princes and Captains anſwered, unleſs this houſe be ſet on fire thou ſhalt never ſubdue this People, in regard that to preſerve it they vow to die.

Notwithſtanding *Titus* would not hearken to their counſel, but appointed ſome of his own Souldiers, and ſuch Jews as had come in to him to keep ward, giving them charge to preſerve the Temple, and *Sanctum Sanctorum*, leſt it ſhould be polluted.

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The Seditious Jews that remained in *Jerusalem*, seeing the Romans depart from the Temple, and leaving Guards behind, they came upon them with their Swords drawn, and slew every soul of them: which *Titus* hearing, he brought his whole Army thither against the Seditious, and killed many of them, the rest fled by Mount *Sinai*.

The next day the Romans set fire on the *Sanctum Sanctorum*, laying wood to the doors that were covered over with Gold, and then firing it; so after the Gold waxed hot, and the Timber burnt, the *Sanctum Sanctorum* was open, that men might see it in the ninth day of the 5th Month: the Romans thereupon rushing into the *Sanctum Sanctorum*, gave a great shout while it burnt, which when *Titus* heard, he hasted to quench the fire, and save the *Sanctum Sanctorum*, but he could not do it, because it was set on fire in so many places: Thereupon *Titus* cried unto them, that they should forbear, but they would not hear him: for as a vehement flood of waters breaketh thorough all things and drives them before; with such a furious violence the Gentiles rushed upon the Lord's Temple, the fire flaming every where out of measure.

When *Titus* saw he could not restrain them from the *Sanctum Sanctorum* with Words, he drew out his Sword, blaming the Captains of his own People, and others that were not *Romans* he killed; and he cried out so long and so loud upon them that he was grown hoarse.

The Priests that were within the *Sanctum Sanctorum* withstood the *Romans* stoutly, till they were no longer able to lift up their hands; wherefore, when they saw there was no other safeguard left, they leap'd into the Fire, and divers other *Jews* with them, and so burn'd all together, saying, *What, should we live any longer now there is no Temple?* Yet *Titus* ceased not to strike the People, and chase them from the Temple; and being grown so weak that all his Strength failed him, he fell upon

upon the ground, and forbore crying to them any more.

After that the *Sanctum Sanctorum* was burn'd, *Titus* aroſe, and entring thereinto, he ſaw the Glory and Magnificence thereof, and believed it was the Houſe of the Lord; for as yet the Fire had not conſumed all.

The Seditious that yet remained at *Jeruſalem* ſeeing the *Sanctum Sanctorum* to be burn'd, they ſet the reſt of the Temple on Fire themſelves, with all the Houſes that were filled with Treaſure, and all ſorts of precious Jewels; and where they knew there remained yet ſome Victuals, they ſet it alſo on fire, leſt the *Romans* ſhould receive benefit thereby.

After this, the *Romans* quenched the Fire, and ſet up their Idols and Images in the Temple, offering burn'd Offerings unto them, and blaſpheming, mocking, and railing at the *Jews* and their Laws in the preſence of their Idols. About that time aroſe one who propheſied a Lye unto the Seditious that remained yet in *Jeruſalem*, exhorting them to play the Men, and oppoſe their Enemies; for now, ſaid he, ſhall the Temple be built by it ſelf, without humane Hands, that God may declare his Power unto the *Romans*, who now glory in themſelves to have overcome the *Jews*: therefore, if you fight ſtoutly this day, the Temple ſhall erect it ſelf. Hereupon the Seditious ſet furiouſly upon the *Romans*, and ſlew many of them, which made the *Romans*, who had favoured them formerly, to kill them like Sheep.

The whole *Roman* Army being now come into the Temple, and the *Jews* fled to Mount *Sion*, the *Romans* ſet up their Idols in the Lords Temple, and railed at the *Jews*. Nevertheleſs the Seditious continued in their Pride and Obſtinacy; but a certain Man, of Royal Blood, whoſe Name was *Serack*, accompanied with all his Brethren and Sons that were there with him of the King's Blood, came down from Mount *Sion* to *Titus*, who

who received them honourably, and gently ordered them.

When *Jehochanan* and *Schimeon* understood that *Serack* and the rest were gone, and had yielded themselves to *Titus*, they went and set fire upon all that was in the Kings Palace, that the *Romans* should have no Commodity thereby.

From thence they went to the Temple, where they found certain Commanders and Captains whom *Titus* had put in Authority about the Temple, whom they either killed or used after such a despightful Manner, that *Titus* commanded all the *Iews* should be slain that should be found in the Streets of the City. Whereupon *Jehochanan* and *Schimeon* fled, and hid themselves in certain Caves; most of the rest submitted themselves to *Titus*, and were gently received. Then *Titus* went up to Mount *Sion*, took it, and razed the Walls thereof. Three days after, *Jehochanan*, sore vexed with Hunger, left his place where he lurked, and came to *Titus*, fell down before him, and kissed his Feet, saying, Save me, O Lord, King. *Titus* commanded him to be fettered with iron Chains; and when he had caused him to be carried about the Camp so bound, and to be mocked of all men for the space of seven days, he commanded to hang him, and so got he a just reward for his cruelty.

Afterward came *Schimeon* forth of his Den being driven to it by Famine. He had put on Kingly apparel; but being brought before *Titus*, who commanded him to be fast bound, and to be led about the whole Host, that he might be derided and mocked: afterward he was put to a sore death; first his head was stricken off, then he was cut in pieces and cast unto the Dogs; so he died an abominable death, being punished for his Iniquity.

The number of the *Jews* as well Citizens as others, that came unto the Feast of *Jerusalem*, that were slain partly by the *Romans*, partly by the Seditious, during the

the whole time of these Wars, was known to be eleven hundred thousand, besides them whose number was not known; only they were counted which were slain and buried. Besides them, they also are not reckoned, that after the death of *Jehochanan*, died with *Eleazer* the Son of *Anani* the Priest: they that were led Prisoners by *Titus* to *Rome*, were sixteen thousand men.

Eleazer having made his escape from *Jerusalem*, got into *Mezirah*, a fortified place, whither many *Jews* flocking to him, he defended it for some time against the *Romans*. But the Walls being battered down, and finding it impossible to make any longer resistance, they all, upon *Eleazer*'s remonstrances, resolved rather to die than live. Whereupon, the day before they expected the *Romans* would enter the Town, *Eleazer*'s companions killed their Wives and Children, and cast their Bodies into Cisterns and Wells that were in *Mezirah*, covering and stopping them with earth. Afterward issued *Eleazer* the Priest out of the Town with all his men, and forced a Battel upon the *Romans*, of whom the *Jews* killed a great number, and fought so long, till they all died manfully for the Lord God.

After this, *Titus* returned to *Rome*, where he reigned two years after the taking of *Jerusalem*, and then died. He was a very eloquent man, expert in the *Latin* and *Greek* Tongues, and he writ divers Books in both Tongues. He loved most intirely Justice and Equity; for he wasted the City of *Jerusalem* against his will, being compelled thereunto, yea, all the mischief that came upon it, happened thorough the malice and naughtiness of the Seditious, as was before mentioned.

CXXXIII. I will proceed to give some Instances of barbarous Cruelty, and begin with *Mahomet* the Great, first Emperour of the *Turks*; after the winning of *Constantinople*, fell in love with a most beautiful young *Greekish* Lady, called *Irene*, upon whose incomparable Perfections he so much doated, that he gave himself

up

up wholly to her love. But when he heard his Captains and chief Officers murmured at it, he appointed them all to meet him in his great Hall, and commanded *Irene* to dress and adorn her self in all her Jewels, and most gorgeous Apparel (not acquainting her in the least with any part of his Design) taking her by the hand, he led this miracle of Beauty in the midst of the *Bassa*'s, who, dazled with the Brightness of this Illustrious Lady, acknowledged their Errour, professing that their Emperour had just cause to pass his time in solacing himself with so peerless a Paragon: but he on a sudden twisting his left hand in the soft curles of her hair, and with the other drawing out his crooked Semiter, at one blow struck off her Head from her Shoulders; and so at once made an end of his Love and her Life, leaving all the Assistants in a fearful amaze, and horrour of an act of that cruelty.

CXXXIV. Strange and Prodigious was the Cruelty in the Island of *Amboyna*, near *Seran*; the chief Town of it also hath the same name, and is the Rendezvouz for the gathering and buying of Cloves: the *English* lived in the Town, under the Protection of the Castle, held and well manned by the *Dutch*. In *February* 1622, a *Japoner* Souldier, discoursing with the *Dutch* Centinel of the Castle, was suspected, tortured, and confessed divers of his Countrey-men contrivers with him, of surprizing the Castle; Also one *Price* an *English-man*, and Prisoner with them, accused other *English-men* of the Factories, who were all sent for, and put to horrid torture, the manner thus; First, they hoised up the Examinant by the hands with a Cord on a large Door, fastening him upon two Staples of Iron on the top, as wide as the Arms could stretch, his feet hung to the ground, stretched out at length and wideness, fastened beneath the Door; then they wrapped a cloth about his Neck and Face, so close that no Water could go by; this done, they poured Water leisurely upon his Head, and filled the Cloth up to his Mouth and Nostrils, that he

he could not draw Breath but that he must suck in Water, and so continued till it forced his inward Parts to come out at his Nose, Eyes, and Ears, stifling him, and choaking him into a Swoon, or Fainting: but being taken down, they made him vomit out the Water, and so somewhat recovered, they torture him again four or five times, his Body swollen three times bigger, his Cheeks like Bladders, his Eyes staring out beyond his Brows. One *Colson* thus tortured, did still deny the accusation, whereupon they burn'd him under the Paps, Arm-holes, Elbows, Hands and Feet, till the Fat dropped out their Torches; then they lodged him in a Dungeon, where his Flesh putrefied, and Maggots ingendred in it, to a horrid and loathsome condition, till at the end of eight dayes they were executed, *March* 1623. At which instant there was a sudden Darkness, and a Tempest, which forced two *Dutch* Ships out of the Harbour, which were hardly saved. The Dead were all buried in one Pit, and one *Dunkin* (their Accuser) stumbled at their Grave, and fell stark mad, and died so within three dayes after; also a Sickness followed at *Amboyna*, of which divers *Dutch* died. The names of the *English* thus inhumanely dealt with, were Captain *Towerson*, *Thompson*, *Beaumont*, *Collins*, *Colson*, *Wibber*, *Rampsey*, *Johnson*, *Ford*, and *Brown*.

CXXXV. In the Reign of King *Edward* the Sixth, (upon the alteration of Religion) there was an Insurrection in *Cornwal*, and divers other Countreys, wherein many were taken, and executed by Marshal Law; the chief Leaders were sent to *London*, and there executed. The Sedition being thus suppress'd, it is memorable what cruel Sport Sir *William Kingston* made by vertue of his Office (which was Provost Marshal) upon Men in Misery. One *Boyer*, Mayor of *Bodmin* in *Cornwal*, had been amongst the Rebels, not willingly, but enforced; to him the Provost sent word that he would come and dine with him; for whom the Mayor made great Provision. A little before Dinner, the Provost took the Mayor

Mayor aside, and whisper'd him in the ear, That an Execution must be that day done in the Town, and therefore required that a pair of Gallows should be set up against Dinner should be done. The Mayor failed not of his Charge: presently after Dinner, the Provost taking the Mayor by the hand, entreated him to lead him to the place where the Gallows was; which when he beheld, he asked if he thought them to be strong enough? Yes, said the Mayor, doubtless they are. Well then, said the Provost, get you up speedily, for they are provided for you. I hope, answered the Mayor, you mean not as you speak? In faith, said the Provost, there is no Remedy, for you have been a busie Rebel; and so without respite or defence he was hang'd to death. Near the same place dwelt a Miller, who had been a busie Actor in that Rebellion; who fearing the approach of the Marshal, told a sturdy Fellow, his Servant, that he had occasion to go from home, and therefore bad him, that if any came to enquire after the Miller, he should not speak of him, but say that he was the Miller, and had been so for three Years before. So the Provost came and called for the Miller, when out comes the Servant, and saith, He was the man. The Provost demanded how long he had kept the Mill? These three Years, answered the Servant. Then the Provost commanded his men to lay hold on him, and hang him on the next Tree: at this the Fellow cried out, that he was not the Miller, but the Miller's Man. Nay Sir, said the Provost, I will take you at your Word. If thou be'est the Miller, thou art a busie Knave; if thou art not, thou art a false lying Knave: and howsoever, thou canst never do thy Master better Service than to hang for him; and so without more ado he was dispatched.

CXXXVI. King *John* of *England* was a great Oppressor. On a time, a *Jew* refusing to lend this King so much Money as he required, the King caused every day one of his greatest Teeth to be pulled out, by the space

ſpace of ſeven days, and then the poor *Jew* was content to give the King ten thouſand Marks of Silver that the one Tooth which he had left might not be pulled out.

CXXXVII. To which, I will add an Inſtance or two of cruel Maſſacres. In the Year 1506. in *Lisbon*, upon the tenth day of *April*, many of the City went to the Church of St. *Dominick*'s to hear Maſs. On the left ſide of this Church there is a Chappel, much reverenced by thoſe of the Country, and called *Jeſus* Chappel. Upon the Altar there ſtands a Crucifix, the Wound of whoſe ſide is covered over with a piece of glaſs. Some of thoſe that came thither to do their Devotions caſting their Eyes upon this Hole, it ſeemed to them, that a certain kind of gilmmering light came forth of it; then happy he that could firſt cry a Miracle; and every one ſaid, That God ſhewed the Teſtimonies of his Preſence. A *Jew* that was but lately become a *Chriſtian* there, denied that it was any Miracle; ſaying, It was not likely that out of a dry piece of Wood there ſhould come ſuch a Light. Now albeit many of the Standers by doubted of the Miracle, yet hearing a *Jew* deny it, they began to murmur, calling him wicked Apoſtate, a deteſtable Enemy to Jeſus Chriſt; and after they had ſufficiently reviled him with Words, all the Multitude, foaming with Anger, fall upon him, pluck off the Hair of his Head and Beard, tread upon him, trail him into the Church-yard, beat him to Death, and kindling a great Fire, caſt the dead Body into it. All the reſidue of the People ran to this mutinous Company: there a certain Fryar made a Sermon, wherein he eagerly egged on his Auditors to revenge the injury our Lord had received. The People, mad enough of themſelves, were clean caſt off of the Hinges by this Exhortation. Beſides this, two other Fryars took and held up a Croſs as high as they could, crying out, Revenge, Revenge, Hereſie, Hereſie, down with wicked Hereſie, and deſtroy the wicked Nation.

Then

Then, like hungry Dogs, they fall upon the miserable *Jews*, cut the Throats of a great number, and drag them half dead to the Fires, many of which they made for the purpose. They regarded not Age or Sex, but murdered Men, Women, and Children; they brake open Doors, rush into Rooms, dash out Childrens Brains against the Walls; they went insolently into Churches, to pluck out thence little Children, old Men, and young Maids, that had taken hold of the Altars, the Crosses, and Images of Saints, crying, *Misericordia*, Mercy; there they either so murdered them presently, or threw them out alive into the Fire. Many that carried the port and shew of *Jews* found themselves in great danger, and some were killed, and others wounded, before they could make proof that they had no Relation to them. Some that bare a Grudge to others, as they met them did but cry *Jews*, and they were presently beaten down, without having any liberty or leisure to answer for themselves. The Magistrates were not so hardy as to oppose themselves against the fury of the People; so that in three days the Cut-throats killed above two thousand *Jewish* Persons. The King understanding the News of this horrible hurley-burley, was extreamly wrath, and suddenly dispatched away *Jaques Almida* and *Jaques Lopez*, with full power to punish so great Offences, who caused a great number of the Seditious to be executed. The Fryars that had lift up the Cross, and animated the People to Murder, were degraded, and afterwards hanged and burn'd. The Magistrates that had been slack to repress this Riot, were some put out of Office, and others fined. The City was also disfranchised of many Priviledges and Honours.

CXXXVIII. In the Year 1572. was the bloody *Parisian* Matins, wherein was spilt so much Christian Blood, that it flowed through the Streets like Rain-water, in great abundance: and this Butchery of Men, Women, and Children, continued so long, that the princi-

principal Rivers of the Kingdom were seen covered with murdered Bodies? and their streams so dried and stain'd with humane Blood; that they who dwelt far from the place where this Barbarons Act was committed, abhorred the Waters of those Rivers; and refused to use either it, or to eat of the Fish taken therein for a long time after. This tragedy was thus cunningly plotted. A Peace was made with the Protestants, for assurance whereof a Marriage was solemnized between *Henry* of *Navarr*, chief of the Protestant party, and *Margaret* the King's Sister. At this wedding there assembled the Prince of *Conde*, the Admiral *Coligne*, and divers others of chief note; bnt there was not so much Wine drank as Blood shed at it. At midnight the Watch-bell rung, the King of *Navarre* and the Prince of *Conde* are taken Prisoners, the Admiral murdered in his Bed, and thirty thousand at the least of the most potent men of the Religion sent by the way of the red Sea, to find the neareſt passage to the land of *Canaan*.

CXXXIX. In the year 1311. and in the time of Pope *Clement* the fifth, all the order of the Knights Templers being condemned at the Council of *Vienna*, and adjudged to die; *Philip* the Fair, King of *France*, urged by the Pope, and out of a covetuous desire of store of Confiscations, gave way for men to charge them with Crimes; and so these innocents were put to death. The great master of the order, together with two other of the principal Persons, one whereof was Brother to the Dolphin of *Viennais*, were publickly burnt together.

CXL. The Massacre of *French* Protestants at *Merandol* and *Chabriers*, happened in the year 1544. the instrument of it being *Minier* the President of *Aix*; for having condemned this poor People of Heresy, he mustered up a small Army, and set fire on the Villages: they of *Merandol* seeing the flame, with their Wives and Children flew into the Woods, but were there butchered or sent to the Galleys. One Boy they took, placed

placed him againſt a Tree, and ſhot him to death with Calivers. Twenty five which had hid themſelves in a Cave, were in part ſtifled, in part burnt. In *Chabriers* they ſo inhumanely dealt with the young Wives and Maids, that moſt of them died immediately after; the men and Women were put to the Sword, the Children were re-baptized; eight hundred men were murdered in a Cave, and forty men put together in an old Barn and burnt: yea, ſuch was the cruelty of theſe Souldiers to theſe poor Women, that when ſome of them had clambered to the top of the Barn, with an intent to leap down, the Souldiers beat them back again with their Pikes.

CXLI. King *Ethelred*, the younger Son of *Edgar*, and half Brother of *Edward* the ſecond, injoyed the Crown unquietly which he got unjuſtly. Oppreſſed and broken by the *Danes*, he was fain to buy his peace of them, of the yearly Tribute of ten thouſand pounds; inhaunced to forty thouſand pounds within a ſhort time after. Which Monies were raiſed upon the Subjects by the name of *Danegelt*. Weary of this Exaction, he plotted warily with his Subjects to kill all the *Danes* as they ſlept in their Beds, which accordingly was put in execution on St. *Brices* night, *November* 13. *Anno* 1012.

CXLII. But to divert the reader, after ſo ſad an entertainment as is this mournful ſubject, it will not be improper to give him a proſpect of the divers Cuſtoms of ſeveral Nations in the Univerſe. The Cuſtom of the *Ethiopians* is, not to puniſh any Subject with death though he is condemned; but one of the Lictors is ſent to the Malefactor with the ſign of Death carried before him: which received, the Criminal goes home and puts himſelf to death. To change death into baniſhment is held unlawful; and it is ſaid, that when one had received the ſign of death, and had intentions to fly out of *Ethiopia*, his Mother being apprehenſive of it, faſtened her Girdle about his Neck, and he not offering

to

to reſiſt her with his hands, leſt he ſhould thereby faſten a reproach upon his Family, was ſtrangled by her.

CXLIII. In the greater *India*, in the Kingdom of *Var* (in which St. *Thomas* is ſaid to be ſlain and buried) he amongſt them who is to undergo a Capital Puniſhment, begs of the King that he may rather dye in honour of ſome God, than an inglorious death by the hands of the Hang-man. If the King in mercy grant him it, by his Kindred, with great Joy, he is led through the City with mighty Pomp; he is placed in a Chair, with ſharp Knives all hung about his Neck. When he comes to the place of Execution, with a loud voice he affirms, he will dye in honour of this or that God: then taking one of the Knives, he wounds himſelf where he pleaſes, then a ſecond, then a third, till his ſtrength fail, and ſo he is honourably burn'd by his Friends.

CXLIV. The *Spartans*, when they brought home with them any Friends or Gueſts, ſhewing them the Doors, they uſed to ſay, *Not a Word that is ſpoken paſſes out here*. *Plutarch* alſo tells us, that by the Inſtitution of *Lycurgus*, when they invited any to feaſt with them, he who was the elder ſtood at the door of the dining Room, and pointing to it, ſaid to all that entred, *Nothing that is ſpoken paſſes theſe doors to be told abroad*; expreſſing thereby, that all the Gueſts had a full freedom and liberty to ſpeak without any conſtraint upon them. The ſame *Spartans*, in thoſe Feaſts of theirs that are called *Phiditiæ*, have their Prefects or Stewards, who bring in two or three of the *Helotes* (that is, their Slaves) drunk and intoxicate with Wine, and expoſe them publickly in that poſture to their Youth, that they may ſee what it is to be drunk, and that by their unſeemly and uncomely Behaviour they might be brought into a deteſtation of that Vice, and to a love of Temperance and Sobriety.

CXLV. The *Ægyptians* at their feaſts uſe to carry about the dryed Anatomy of a Man in a Coffin; not ſo much

much in memory of *Osyris*, slain by *Trypho*, and in a Chest cast into the Sea, but that being inflamed with Wine, they might mutually exhort one another to the use and enjoyment of these present good things, because e're long all of them would be as that Skeleton.

CXLVI. The *Massilienses* have standing before the Gates of their City two Coffins; one wherein the Bodies of Free-men, the other wherein those of Servants are carried in a Cart to Burial, which they do without weeping; their mourning is finished upon the Funeral day with a Feast among their Friends; there is also a publick Poyson kept in that City, which is delivered to that Person who hath made it appear to the Magistrates, of six hundred (that is, their Senate) that he hath sufficient Causes to desire to die: also they suffer no Man to enter into the Town with any Weapon, but there is appointed at the Gate one to receive them at their Entrance, and to deliver them back at their Departure. Thus, as their Entertainments to others are humane, so to themselves they are safe.

CXLVII. There is a memorable Custom of the *Athenians*, That a freed man, convicted of Ingratitude towards his Patron, shall forfeit the Priviledge of his Freedom: as who should say, We refuse to have thee a Citizen who art so base a valuer of so great a gift; nor can we ever be brought to believe that he can be advantagious to the City whom we percive to be villanous at home: go thy way then, and be still a Servant, seeing thou knowest not how to esteem of thy Freedom.

CXLVIII. The *Romans*, when they went into the Country, or travelled far, at their Return used to send a Messenger before them to their Wives, to let them know, that they are at hand; and upon this reason they did it, because Women, in absence of their Husbands, are supposed to be detained with many Cares and much Employment, possibly they have Brawls and Discontents in the Family; that therefore all these

might be laid aſide, and that they might have time to receive their Husbands in Peace, and with Chearfulneſs, they ſend before them the News of their Arrival.

CXLIX. It was a Cuſtom in *Alexandria*, that upon a certain ſtated and appointed day, ſome particular Perſons were carried about in a Chariot, to whom it was given in charge, that they ſhould paſs throughout the whole City, and making a ſtand at whoſe door they pleaſed, they ſhould there ſing aloud the faults that the perſons in that houſe were guilty of: they might not cauſeleſly reproach any, but publiſh the very Truth: to which purpoſe they were ſtudiouſly before hand to inquire into the manner of the life of each Citizen. The end of this Cuſtom was, that Men might be moved to return by the conſideration of that Shame which was publickly provided for a diſhoneſt Life.

CL. The black People or *Caffares* in the Land of *Moſambique*, have a Cuſtom among them, That when they go to War againſt their Enemies, he that taketh or killeth moſt men is accounted the beſt and braveſt Man, and moſt reſpected. As a Proof of his Gallantry to his King, of as many as he hath ſlain or taken Priſoners he cuts off the Privy Members, dries them well, becauſe they ſhould not rot: with theſe thus dried, he comes before his King with great Reverence, in the preſence of the principal Men of the Village; where taking theſe Members one by one into his Mouth, he ſpits them on the ground at the King's feet, which the King with great Thanks accepteth; and the more to reward and recompence their Valour, he cauſeth them all to be taken up, and given him again for a ſign and token of Honour. Whereby, from that time forwards, they are accounted as Knights; and they take all thoſe Members wherewith the King hath thus honoured them, and tye them all upon a ſtring like a Bracelet or Chain: and when they marry, and go to any Wedding or Feaſts, the Bride or Wife of ſuch Knights do wear the foreſaid Chain about their Necks, which amongſt them

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is as great an honour as it is with us to wear the golden Fleece or the Garter in *England*; and the Brides of such Knights are therewith as proud as if they were the mightiest Queens in all the World.

CLI. The manner of making War amongst the *Romans*, and the recovery of such things as were injuriously detained, was this. They sent forth *Feciales*, or Heralds, whom they also called Orators, crowned with *Vervain*, that they might make the Gods Witnesses, who are the Revengers of broken Leagues. He that was crowned with *Vervain* carried a Turf with grass upon it out of the Tower; and the Ambassador, when he came to their Borders who were the Offerers of the Injury, covering his Face with a woollen Veil; Hear, O *Jupiter*, saith he, hear the Borders (and then naming the People whose Borders they were) hear ye that which is right: I am the publick Messenger of the People of *Rome*, and justly and piously come as their Ambassador. Then he speaks all their Demands, and calls *Jupiter* to witness. If I unjustly or impiously demand those men or those things to be yielded back to the People of *Rome*, do thou then never suffer me to return in safety to my own Country. This he doth when he is entred upon their Borders, when he meets any man, when he enters the Gates of the City, when he comes into the Market place: then if that which he demands is not restored, at the end of thirty three days, he thus declares War, who is the Father of the Fatherhood, the chief Herald, and who is crowned with *Vervain*. Hear *Jupiter*, and *Juno Quirinus*, celestial, terrestrial, and infernal Gods, I call you to witness, that this People (and names it) is unjust and will not do right: but of these matters the elder of us will consult in our own Country how to regain our Right. Then he being returned to *Rome*, they enter upon the Debate: and if it is decreed as Right, then the Herald returns with a Spear in his hand pointed with Iron. Upon their Borders (before three Children at least) he pronounces,

that ſuch a People have offered force to, and injured the People of *Rome*; that the People of *Rome* have commanded that War be made with them: for which cauſe I and the People of *Rome* declare and make War with ſuch a People; and when he hath ſaid this, he throws the Javelin or Spear upon their Borders.

CLII. The *Jews* before they entred Battel, by publick Edict commanded them to depart from the Army, who were newly married, and had not brought home their Wives; alſo all thoſe that had planted a Vineyard, and had not yet eaten of the Fruits of it: and thoſe who had begun to build a Houſe, and had not finiſhed it, together with theſe, all ſuch as were cowardly and fearful; leſt the deſires of thoſe things, which the one had begun, or the faint-heartedneſs of the other, ſhould occaſion them to fight feebly; and alſo by their fears poſſeſs the hearts of ſuch as were Bold and Valiant.

CLIII. It was a common uſe among the *Romans*, and divers other Nations, as well amongſt Princes as Private Perſons, that if there had happened any difference of an extraordinary Character amongſt them, they uſed to ſend a publick Officer or private Meſſenger to let them know (whom they conceived they had Injury by) that they did ſolemnly renounce all friendſhip with them, and that they did forbid them their Houſe, and all expectations of any Rites of Hoſpitality. And they thought it unreaſonable to hear him by Word or deed, who had been their Friend, till they had ſent him this Declaration, that he might ſtand upon his Guard. Thus *Badius* the *Campanian*, betwixt both Armies, renounced friendſhip with *Criſpinus* a *Roman*, that ſo he might have the freedom to aſſault him as an Enemy: and thus dealt King *Amaſis* with *Polycrates*, not that he had diſſobliged him, but that he feared his misfortune.

CLIV. Amongſt the *Perſians*, they had this cuſtome, that when any one was accuſed in the Court for the breach

breach of the Laws, though it did plainly appear that he was guilty, yet should he not be immediately condemned, but first there should be an exact inquiry made into the whole course of his life, and a strict account should be taken, whether his evil and unhandsom actions, or his gallant and commendable ones were the most: and then if the number of his base and unworthy doings were found to be the greatest, he was condemned; if otherwise, he was absolved. For they thought it was beyond human power perpetually to keep that which was right, and that they were to be accounted good, not who never did amiss, but who for the most part did that which was honest.

CLV. The custom of establishing a mutual and lasting Friendship betwixt two, and also of Princes when they entred into inviolable Leagues or Alliances, was this; they joyned their right Hands, and then both their Thumbs were hard bound about with a string; as soon as the Blood came into the Extremities of them, they were lightly pricked that the Blood came, and then each licked some of the others Blood. The Friendship or League contracted by this ceremony was held most sacred, as being signed with their own Blood. In this manner the Inhabitants of the Island *Palmaria*, the *Scythians*, *Georgians*, and divers other Nations, begin their Friendship, and as we read in *Athenæus*, the *Germans* themselves.

CLVI. The *Corinthians* were wont, without much examination, to hang up such as were suspected of Theft, and upon the third day after, the matter was strictly examined of the Judge, then if it was found that they had really committed the Theft, whereof they had been accused, they left them hanging upon the Gallows, but if they were judged to be innocent, they were taken thence, and buried, with a Preface of Honour at the Publick charge.

But for the Readers greater Diversion, after a draught of such variety of Customs, I will give him the Life of

George Caſtriot, alias *Scanderbeg*, King of *Epirus*, eſpecially ſince *Hungary*, and other it's bordering Countries, do now daily afford us matter of Diſcourſe. This *George* was deſcended of an ancient Family, which had long reigned in *Epirus*, or *Asbania*, a part of *Macedonia*; his Father ſurmounted his Predeceſſors in Prudence, Gravity, and Magnanimity, in corporal Beauty and comelineſs of Perſon: his Mother was *Voiſava*, Daughter of the King of the *Tribullians*, a Woman for Beauty, Wiſdom, and Excellency of Spirit, ſurpaſſing moſt of her Sex. God bleſſed theſe Perſons with nine Children, four Sons and five Daughters; whereof this *George* was the youngeſt, upon whoſe Arm, when he was born, appeared the form of a Sword, as naturally imprinted as if it had been engraven by the moſt dexterous Artificer.

Then it was the *Turks* extended their Conqueſts into *Europe*: *John Caſtriot*, amongſt other Princes, was conſtrained to ſue for Peace; which he obtained, upon Condition of delivering up his Sons in Hoſtage; who being in the Grand Seignior's hands, he cauſed them to be circumciſed, (giving to *George*, in whom ſomething more than ordinary appeared at his Circumciſion, the name of *Scanderbeg*, i. e. Lord *Alexander*;) he was about nine years old at this time, and *Amurath* taking a liking to him, appointed him good Maſters and Inſtructers, under whom he quickly learned the *Turkiſh*, *Arabian*, *Greek*, *Italian*, and *Sclavonian* Languages; and as his Strength encreaſed, he acquired all thoſe Exerciſes as might fit him for the War; and ſometimes with his Sword and ſometimes with his Bow, on Horſeback and foot, he gave incredible teſtimonies of agility and readineſs of Body, and of an undertaking couragious Spirit: hereupon the Sultan made him a *Sanziack* and Collonel of five thouſand Horſe. His Brethren alſo proving very good Souldiers, he employed them in ſeveral parts of his Empire.

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Scanderbeg, when he was eighteen years old, was ſent by *Amurath* into *Natolia*, where in his firſt Enterpriſe his Virtue and good Succeſs in War appeared, and he returned victorious: and afterwards he, with his Regiment, always made one in all Enterprizes; and the good Succeſs was, by the common Conſent of all the Souldiery, ſtill caſt upon him. And now Troubles ariſing in *Aſia*, he, at thoſe Years, was choſen General of the whole Army; by which means, and the quick and ſpeedy defeat of his Enemies, he ſurmounted all the glory of his former Performances.

About this time, there came a Gyant-like *Scythian* to the Court, demanding if there were any that durſt encounter him in Arms, and prove himſelf in fight againſt him. *Amurath* the Sultan proclaimed and promiſed to the Conquerour a great Reward, to encourge his Men to undertake the Combate. But when every one dreaded the purchaſe of Honour upon ſuch deſperate Conditions, (for they were to fight in their Shirts in a narrow place, with their Swords only) *Scanderbeg* ſtepping to him, ſaid, *Either ſhalt thou not, O* Scythian, *bear away this Prize and Glory, or elſe being made more glorious by my Death, thou ſhalt be enriched with theſe Spoils and Ornaments.* In the Duel *Scanderbeg* ſlew the *Scythian*, without receiving the leaſt Wound from him; and preſenting his Head to *Amurath*, received the reward of his Victory.

Afterwards, two *Perſians* of a fair and goodly Stature, came and made the like Challenge to fight on Horſeback; and when all refuſed, he took up the Gantlet againſt them: and whereas (contrary to the Agreement) after his firſt Courſe, they both aſſaulted him together, he ſo acquitted himſelf that he ſlew them both, and preſented their Heads to *Amurath*.

About this time died *John Caſtriot*, his Father, in *Epyre*: upon notice whereof, *Amurath* ſeized upon his Kingdom, put Garriſons into all the Cities and ſtrong Holds, and poyſoned all the Brethren of *Scanderbeg*.

Now, though *Scanderbeg* diſſembled his Reſentment of this Conduct, yet the *Sultan* growing jealous of him, put him upon all the deſperate Service; yet notwithſtanding his forwardneſs upon all Occaſions, Providence preſerved him to be a Scourge to the Enemies of his Name.

Not long after, *Amurath* made War upon *Vladiſlaus* King of *Hungary*, for aſſiſting the Deſpot of *Miſſa*; and thereupon raiſing an Army of eighty thouſand Men, he ſent *Carambey*, the Baſſa of *Romania* with *Scanderbeg*, and an Army of twenty thouſand Men, to invade the *Hungarians*. *Vladiſlaus*, with the great *Hanniades*, that famous Captain, prepared an Army of five and thirty thouſand men to encounter him. The *Baſſa* encamped by the River of *Moravia*: *Hanniades* not enduring this Bravado, with ten thouſand Men, leaving the King in his Camp, paſſed the River to encounter with the *Barbarians*; who contemning his ſmall number, began the Fight. *Caſtriot* ſeeing an opportunity to accompliſh what he had before reſolved on, in the beginning of the Battel began to retreat with his Troops, and afterwards fled, thereby putting the other *Turks* into a Conſternation, who made uſe of their Heels in like manner. *Scanderbeg* having before imparted his Deſign to his Friends, eſpecially to his Nephew *Amaſe*, as they fled through a Wood, he laid his hands upon the *Turk*'s Secretary, and cauſed him with Threatnings to write Letters in the name of *Amurath*, to the Governour of *Croia*, (the Regal City of *Epirus*) to deliver up his Command into the hands of *Scanderbeg*, as deputed by him to have the Command thereof: and then killing the Secretary, he poſted by very long Journeys into the upper *Dibria*, where, ſending for ſome of the principal men of the Town, he diſcovered himſelf and his purpoſes to them, who unanimouſly aſſented to what he deſired, preſenting to him their Eſtates and Lives for the ſerling of him in his Kingdom; and ſo taking good order for all his Affairs, he haſted towards

towards *Croia*, sending *Amase* before to carry News to the Governour, and to certifie him, that *Scanderbeg*, with his Train was not far behind: he took with him his Friends, and a select Number of *Dibrians*, and so coming into *Croia*, he delivered the Packet, which being opened and read was easily believed, and the Governour prepared to depart.

The Night after, his Men at Arms, which he had left secretly near the Town, were let in, with whom many of the Citizens joyned, who setting first upon the Watch, and then on the Garrison, put most of them to the Sword; and so having made himself Master of *Croia*, he presently sent to *Dibria* to give his Friends notice of his Success, and to stir up that Country and their Allies, to lay hold of the opportunity for the Recovery of their Freedom. He also gave notice to all the Country about *Croia*, stirring them up to take Arms to free themselves from the *Turkish* Yoak; who readily, and with much Joy, received him, and many good Officers flocked to him; so that having got together pretty considerable Forces, he routed and put to the Sword an Army of the *Turks* that were upon the march for the opposing these Progresses. And then he besieged and took *Petrella*, *Petra Alba*, and *Stellusa*, all extraordinary strong Towns; after which, all the weaker Garrisons easily yielded to him.

Then leaving some Forces under his Lieutenant General *Moses*, an excellent Souldier, he returned to *Croia* and disbanded his Army; but upon notice that the *Turks* were rendezvouzing, taking his Followers and a hundred Horse, he streight march'd to the place, upon which the *Turks* scattered and dispersed themselves: then with a thousand Horse he made an Inroad into *Macedonia*, spoiling all the Country, and returned loaden with the Prey.

Amurath having notice of all these Occurrences, made Peace with the *Hungarians*, and bent all his Thoughts against *Scanderbeg*.

The Spring coming on, *Scanderbeg* took the Field with ſix thouſand men, conquered *Morea*, a Pleaſant and Fruitful Countrey, and added it to his Dominions, and then, after ſome time Siege, had *Sfetigrade* ſurrendred to him, being a place of great importance.

Theſe Succeſſes highly incenſed and alarmed *Amurath*, ſo that he cauſed an Army to be raiſed of forty thouſand Horſe, which he committed to the leading of *Hali Baſſa*, one of his moſt valiant and experienced Captains. Whereupon *Scanderbeg* leavied an Army of eight thouſand horſe and ſeven thouſand foot, and though many more flocked to him, he diſmiſſed the reſt; with them he went into the lower *Dibria*, where he heard daily of the approach of his Enemies. Hereupon he detached *Gree Muſach* and *Amaſe* with three thouſand horſe, for to lie in Ambuſcado, which he had no ſooner done, than the *Turks* began to approach, pitching their Camp near *Scanderbeg*, yet knew not that he was ſo nigh them. *Scanderbeg* having appointed good Watch, bade the reſt of his men to betake themſelves to their reſt. The *Turks* having diſcovered him, grew very Inſolent, and coming near the *Chriſtians* Camp, began to revile them, and challenge them to the Battel; *Scanderbeg* made his men to be quiet till the riſing of the Moon, then he cauſed them to refreſh themſelves with Food, and ſo ſome of them to iſſue forth to ſkirmiſh with the *Turks*, in the mean time he ordered his Battel: *Halli Baſſa* contemning the ſmall number of his Enemies, gave the firſt charge with a ſmall Troop of horſe, who after they had charged, retired, hoping that the *Chriſtians* with eager purſuit, would diſorder their Battel: but *Scanderbeg* finding their Policy, kept his men in good order, ſo both Armies coming on, the Wings began the Battel afreſh; *Scanderbeg*, bringing on the main Battel in the face of the Baſſa, valiantly charged him. No ſooner were the Battels thoroughly joyned, but the Ambuſcado broke out, and charged the Rereward of the *Turks*, making ſuch a ſlaughter, that ſome

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of them began to fly. Thus was the Bassa's great Army distressed by a few. But he having placed his best Souldiers neerest to himself, with them renewed the Fight, so that *Scanderbeg*'s fortune was at a stand, till *Heranocontes* coming on with some fresh Troops from the Rear, brake thorough the Bashaw's Army, with incredible Slaughter of his Men: so that the *Turks* seeing their Fellows lying by heaps, wallowing in their own Blood, betook themselves to flight, whom the *Christians* fiercely pursuing, slew two and twenty thousand of them, took two thousand prisoners, and four and twenty Ensigns of the *Turks*: and so horsing all his foot Souldiers, with the horses of the slain *Turks*, he made a Road into *Macedonia*, laying all waste before him, and returned with a Rich Booty, besides all the Spoiles gotten in the *Turks* Camp, and with it went back to *Croia*, where he was received with great Triumph. *Halli Bassa* with the remainder of his men returned to *Adrianople*, where he had much adoe to make his Peace with the Sultan, who was almost ready to die for despair thorough his great losses before in *Hungaria*, and in *Epirus*.

In the mean while the Pope's Legat perswaded the King of *Hungary* to break the League lately made with *Amurath*, saying, that *Faith was not to be kept with Infidels and Miscreants*, and he absolved the King and his Nobles from their Oath to the great *Turk*, and thereupon great preparations were made, a great Army raised, whereof *Hunniades* was made the Lieutenant General. The King of *Hungary* also wrote to *Scanderbeg*, who after a Council held with his Princes, assented to it, and raising a potent Army, and seeking to God by Prayer, for a prosperous Journey, he marched towards *Hungary*. But God intending to chastize the Perjury of the *Hungarians*, and to preserve *Scanderbeg* from having had a hand in so horrid a Sin, stirred up the Despot of *Missa* (a Person of no Religion) to deny him passage thorough his Country. Whereupon

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Scanderbeg resolved to force it, though it was like to prove a difficult work: and indeed before he could do it, the *Turks* and *Hungarians* had fought a dreadful Battel, wherein many were slain, and amongst others, *Uladislaus* with his perjured Nobles, and the *Christian* Army was wholly overthrown. The news whereof coming to *Scanderbeg*, he was so grieved and inraged also at the Despot, that he spoiled his Country with fire and sword, and so returned home again.

Amurath being informed of the Extraordinary spoil and havock that *Scanderbeg* had made in *Macedonia*, resolved he should next feel the effects of his resentment, and first thought to have undermined him by the artifice of a profered Peace and Amity, which being warded by *Scanderbeg*, the Sultan was extreamly incensed, and sent for *Feresſay Bassa*, a Captain of a fierce and ready Spirit, and loading him with promises if he returned Victor, he gave him nine thousand Horse, all chosen men, commanding him in all haste to go surprise the Enemy in *Epirus*, who having dismissed his Army, kept the Field only with a few Horse. The *Turks* promising themselves a certain Victory, marched on merrily till they came to a narrow Valley called *Mocrea*, which *Scanderbeg* and his men having seized on, upon notice of the Enemies designs, where *Scanderbeg* put the Bassa to flight, cut most of his men to pieces, and the rest he took Prisoners.

This news incensed *Amurath* to a high degree, and thereupon sent one *Mustapha*, a bold and politick Captain; with a new supply of six thousand Souldiers to take *Feresaye*'s charge, which joyned with other Forces made up an Army of above twenty thousand men, but he was in like manner incountred by *Scanderbeg*, his Forces routed, five thousand of the *Turks* slain, three hundred taken, and *Scanderbeg* lost but twenty Horsemen and fifty Footmen.

Mustapha obtained afterwards another mighty Army of *Amurath*, with which he marched against *Scanderbeg*,

beg, who lying at the Siege of *Duyna* against the *Venetians*, upon notice of the Enemies approach he detached five hundred Horse, and a thousand five hundred Footmen, wherewith he hasted to the relief of his Garisons, leaving the rest with *Amase* to continue the Siege: *Scanderbeg* at his return having drawn some Forces out of his Garisons, had got together a Body of Men consisting of four thousand Horse, and two thousand Foot, with which he prepared himself for Battel. *Mustapha* did the like; but before the Battel began, there came from the *Turks* a man at Arms in rich and gallant furniture, challenging any one of the *Christians* to fight hand to hand with him. *Paul Menessi* thereupon stepped to *Scanderbeg*, desiring leave that he might accept the challenge, and chastize the proud *Turk*, which *Scanderbeg* assenting to, and praying for his Success, he presently mounted on Horseback, rode forth to the *Turk*, bidding him to prepare himself to the Battel; both Generals agreed upon the Laws for Combat, and so the Champions taking their course, ran each at other with their Spears, and *Menessi* ran the *Turk* thorough the head, and so slew him, and there alighting, he struck off his head, took his Armour, and returned to the Camp laden wih his Spoyls.

This good Omen did so incourage *Scanderbeg*'s men, that they charged the *Turks* with such fury that they forced them to retire. *Mustapha* seeing that, put Spurs to his Horse, resolving to win the Field or die; most of his chief Captains did the like, which a little renewed the Battel; but presently *Mustapha* and twelve of his chiefest men were taken Prisoners, the rest slain and scattered. There were in the *Turks* Camp killed ten thousand men, and fifteen Ensigns taken. The *Christians* lost but three hundred, and they found a rich Prey.

Then did *Scanderbeg* make an Inroad into *Macedonia*, spoiled and took a great Booty; after which, he left two thousand Horse and one thousand Foot for the guard of his Frontiers, and so returned to the Siege of *Duyna*.

Dayna. But ſhortly after he made Peace with the *Venetians*, *Amurath* too ſent him rich Preſents, with five and twenty thouſand Duckats for the Redemption of his Captains: nevertheleſs, *Scanderbeg* having divided the Money amongſt his Souldiers, made another Inroad into *Macedonia*, and dividing his Army into three parts, he laid all waſte, and brought away a rich Prey, that he might leave nothing for the relief of his Enemies when they returned again.

This put *Amurath* into ſuch a Rage, that he reſolved to go in Perſon with ſuch an Army as might fill every Corner of *Epirus*, and make an eaſie Conqueſt of it. *Scanderbeg* having notice of the great Preparations that the Sultan was making for an Invaſion, did likewiſe put all things in the beſt poſture of Defence that was poſſible. *Amurath* in the mean while came with an Army of a hundred and fifty thouſand Horſe and Foot into *Epirus*, but *Scanderbeg* having laid an Ambuſcade for a detachment of forty thouſand that were going to beſiege *Sfetigrade*, his Men killed two thouſand of the *Turks*, took a thouſand Horſe, and the *Chriſtians* loſt but two and twenty Men.

During the Siege of the forementioned Town, *Scanderbeg*, with his handful, was perpetually beating up and alarming the *Turk*'s Quarters, and ſet ſo furiouſly and ſo unluckily upon them one Night, that he ſlew two thouſand of them: the Souldiers too within the Town made a brave Defence, and beat off ſeveral general Attacks with great Slaughter of the *Turks*. And *Scanderbeg* having gathered nine thouſand Souldiers, reſolved to aſſault the Camp; but *Feri Baſſa* deſpiſing his ſmall number, ſent ſeveral thouſand Horſe to encompaſs him in behind; but all to his own Diſadvantage, for fighting with *Scanderbeg* hand to hand, he was ſlain by this latter, and in that days work were ſeven thouſand *Turks* killed by the Wounded. But *Amurath* ſeeing he could not prevail by force, uſed means to corrupt ſome of the Garriſon; which having effect-

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ed, the Town was delivered to him; the Traytors received their promised Reward, but within a few days after were secretly, at his Command, made away, as a just Recompence for their trayterous Wickedness.

Amurath having lost thirty thousand of his Souldiers in this Expedition, returned home, being followed at the heels by *Scanderbeg*, who slew many more of his Men in narrow Passages, which more and more provoked *Amurath* to the making extraordinary Preparations against the ensuing Campaign; by which time, having gotten together an Army of a hundred and sixty thousand men, with which he again invaded *Epirus*, and laid Siege to *Croia*, the Capital City thereof. And after many Artifices and Endeavours to suborn the Governour and the other Officers, finding that could not be effected, after having battered it with great Mortar-pieces, the Sultan made a general Assault. But just as the *Turks* began it, *Scanderbeg* with five thousand men brake into one of their Quarters, and at the first Encounter slew six hundred of them, yet engaged himself so far in the Fight, that he was in much danger to be slain or taken Prisoner, but at length resolutely breaking through them, he escaped, and came to his Camp, to their great Joy and Comfort.

Whereupon *Amurath* renewed the Assault, wherein he lost eight thousand Men without any considerable damage to the Garrison. And *Scanderbeg* in the night broke in again upon their Quarters, making a much greater slaughter of the Enemy than the Garrison had done.

After the *Turks* had still made several Attacks in vain, wherein they lost many thousands more of their Men, *Amurath* laid it to heart that so small a Town should eclipse all his former Glory, that he died in the Army, of Grief, Rage, and Despair; but charging his Son and principal Officers not to leave his Death unrevenged, and so gave up the Ghost.

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After the Death of *Amurath*, *Mahomet* his Son presently rais'd the Siege, and offered Peace to *Scanderbeg* if he would pay him a certain Tribute; but *Scanderbeg* ſcorning the Motion, made an Inroad into the *Turkiſh* Dominions, which he grievouſly waſted, and returned home laden with ſpoil. To revenge this, *Mahomet* ſent an Army into *Epirus*, under one of his principal Baſſa's; but being re-encountred by *Scanderbeg*, he ſlew ſeven thouſand of them, took the Baſhaw and principal Officers, Priſoners, whom *Mahomet* ranſomed with thirteen thouſand Duckats, and other rich Preſents which he ſent to *Scanderbeg*.

Hereupon one *Debreas*, one of the *Turk*'s beſt Generals, undertook, with ſuch an Army, to conquer *Epirus*, and bring *Scanderbeg*'s Head to *Mahomet*. Accordingly, he marched with ſuch and as many Men as he deſired, and a Battel was ſo valiantly fought, that *Scanderbeg*'s Fortune ſeem'd to be at a ſtand; yet *Scanderbeg* having at laſt encountred *Debreas*, fought with him hand to hand, and ſlew him, with whoſe Death the whole Enemies Army was diſcouraged and fled; and of the *Turks* were ſlain four thouſand one hundred and twenty, but of the *Chriſtians* very few.

The Grand Seignior finding by theſe Defeats, that it lay not in his Power to prevail by Force, had Recourſe to Artifice, and ſought to corrupt, by mighty Offers and Promiſes, the principal Officers of *Scanderbeg*, and at length found the means to ſeduce *Moſes Galome*, a great Commander, who had treacherouſly aſſured *Scanderbeg* of Succeſs if he would beſiege *Belgrade*, which having done upon his Advice, he brought the Town to great diſtreſs before it could be relieved; but *Moſes* having given the *Turks* warning of his Deſigns, they came upon him unawares, ſlew many of his Men, and rais'd the Siege: nevertheleſs, *Scanderbeg* fought their Army, ſlew three thouſand of the Miſcreants, and with his own hand two brave Champions, who had before ſworn to *Mahomet* to kill him if they met with him.

him. The poor *Christian* Captives taken by the *Turks*, were some sold for Slaves, others impailed alive upon sharp Stakes, others hanged on iron Hooks, and others cruelly tortured to death at the Victor's Pleasure.

Moses threw off the Mask, and went to *Mahomet*, of whom having obtain'd, upon assurance of Conquest, a great Army, with all things necessary, went against *Scanderbeg*. When the two Armies were ready to joyn, a Messenger came from the *Turks*, to see if any durst prove his Valour against a Champion of the *Turks*, hand to hand; the Challenger was accepted, and the *Turk* appearing, *Zacharie Groppa* having obtained leave of *Scanderbeg*, went out against him, and after a short Parley, they ran with their Lances each against other with such Fury, that both Horses and Men were overturned; then nimbly recovering themselves, they drew their Semiters, and encountred each other with such sturdy Strokes, that at last both their Swords fell out of their Hands; then grapling together, they wrestled so long till *Groppa* overthrew his Adversary, and with his Dagger thrust him into his Throat, and then taking a Sword, he cut off his Head, and returned to *Scanderbeg* with great Honour. Then the Signal of the Battel being given, it was obstinately fought on both sides, and *Scanderbeg* ran great danger of his life,; for a couragious *Turk*, with his Horse-man's Staff, bare him quite backward upon his Horse, so that the *Turks* shouted for Joy, hoping that he had been slain: but *Scanderbeg*, chafed with such an unwonted Disgrace, furiously assailed the *Turk* and slew him, and pursued his Victory with that Eagerness, that the *Turks* were defeated, eleven thousand of them slain, and not above one hundred of the *Christians*, and eighty wounded.

After this, *Moses* being tormented in Conscience, stole from the *Turks*, returned to *Scanderbeg*, obtain'd Pardon and his former Trust and Offices.

In the mean while *Amase*, *Scanderbeg*'s Nephew, was inveigled by *Mahomet*, so that he abandoned his Uncle,

Uncle, and went to the Grand Seignior. Hereupon in the Spring following, he and *Iſaac* Baſſa, were ſent the Spring following with a mighty Army, and *Amaſe* was proclaimed King of *Epirus* in *Mahomet*'s name. After ſeveral Skirmiſhes between the two Armies, wherein the *Turks* had always the worſt; at length *Scanderbeg* and his Army deſcended from the Mountain with ſuch horrible Shouts and noiſe of Inſtruments of War, that the *Turks* were in a kind of Conſternation, and thought the Enemy to be much more numerous than they were: nevertheleſs, *Amaſe* rallied, and made a brave Defence, but at length was forced to yield to his Uncle's Bravery and Conduct, ſo that the whole Turkiſh Army was routed, many of them were ſlain, and many taken Priſoners, together with twenty of the *Turks* faireſt Enſigns, of whom were ſlain about twenty thouſand, and of the *Chriſtians* about ſixty; *Amaſe* being likewiſe taken and condemned to perpetual Impriſonment. Then a Peace was concluded between *Mahomet* and *Scanderbeg*; after the expiration of which, *Mahomet* ſent *Synanbeg* with an Army of twenty thouſand into *Epyrus*, with which *Scanderbeg* forthwith encounter'd and overthrew, ſo that few eſcaped by flight. Then ſent he *Aſambeg* with thirty thouſand, with whom *Scanderbeg* in plain Battel vanquiſhed at *Ocrida*, and took *Aſambeg* Priſoner, and uſed him honourably, and afterwards diſmiſſed him.

Juſſumbeg came after with eighteen thouſand, was ſet upon by *Scanderbeg*, had many ſlain, and himſelf hardly eſcaped by flight. Then *Carafabeg*, an old and expert Captain, deſired *Mahomet* to let him try his Fortune, who ſent him with an Army of almoſt forty thouſand. *Scanderbeg* fearing him more than any of the former, and therefore raiſed more Forces; yet he was too cunning as well as too brave for the Baſhaw, for he ſlew many of his Men, and had routed all his Forces had not the Armies been ſeparated by a Storm. So that the old General was conſtrained to return back

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to *Constantinople* with the remainder of his Army, and was well derided by his Master for having promised so much and performed so little.

After this a Peace was again concluded, upon expiration whereof, *Scanderbeg* entred with an Army into *Macedonia*, made much Spoyl, and returned with great Booty. Hereupon *Mahomet* sent a new Army to defend the Borders, but this was likewise routed by *Scanderbeg*, ten thousand of the *Turks* slain, twelve of their principal Officers taken Prisoners, for whom he had forty thousand Duckats in Ransom.

Then was another Bassa called *Bartabanus* sent with a new Army, who had several Skirmishes with *Scanderbeg*, but had still the worst. But at length, some of the principal Officers in the heat of the Fight ingaging too far, quite contrary to his orders, were taken Prisoners, and *Mahomet* refused to suffer them to be ransomed, and knowing them to be *Scanderbeg*'s best Captains, he flayed them alive by degrees, so that they were fifteen days a dying.

Nevertheless, though the *Turks* had corrupted *Scanderbeg*'s Scouts, yet he was so well upon his Guard, that when they came upon him above two to one, he put them to the worst, and slew them almost all. But as he was fighting in the midst of his Enemies, his Horse was slain under him, and in the fall sorely bruised one of his Arms; the *Turks* pressed on vehemently to have slain him; but God delivered him, his Souldiers rescuing and re-mounting him, and he forthwith incountring one of the *Turks* great Commanders, slew him hand to hand, which so terrified the *Turks*, that they fled and such slaughter was made of them, that few returned with *Bartabanus*, who advised the Sultan to invade *Epyrus* with two Armies at a time, which advice being liked off, one Bassa *Jacup* invaded it on one side with sixteen thousand brave men, and *Bartabanus* on another with four and twenty thousand good Souldiers. *Scanderbeg* having got together twelve thousand choice Souldiers, chal-

challenged *Bartabanus*, who had fortified his Camp to the Combat, which he refusing, the *Turks* were so derided and provoked by *Scanderbeg*'s men, that the *Turks*, inraged at the affront, forced their General to hazard the Battel, which proved dangerous and doubtful; yet *Scanderbeg* and his men so pressed upon them on all sides, that at last they were broken in pieces, most of them slain, only *Bartabanus* with some few escaped. *Scanderbeg* had scarce divided the Spoyl, when a Post brought him News, that *Jacup* was burning all in another part of the Country, whereupon he presently marched thitherward, and his men went as to an assured Victory. *Jacup* hearing of his coming, retired into a corner of the Plain, *Scanderbeg* coming near him, rested one whole day, and then brought forth some of his Prisoners before his Enemies Camp, who before knew nothing of *Bartabanus*'s overthrow. Then the Battel beginning, it was fiercely fought on both sides, the *Turks* were beaten and most of them slain: In all there were slain in the two Battels four and twenty thousand men, and six thousand Prisoners. *Jacup* escaped with a few: after which *Scanderbeg* entered into the *Turks* Territories, made havock of all, and so returned with his Victorious Army to *Croia*, where he dismissed them every man to his own home.

Then *Mahomet* imployed two Assassianates to murder him, but being discovered, they were upon their own confession justly executed according to their Merit; Then *Mahomet* failing too that way, raised an Army of two hundred thousand men, with which he likewise invaded *Epirus*, whereof *Scanderbeg* having intelligence, he put his Town in the best posture of defence that was possible, by which time *Mahomet* with those vast Forces sat down before *Croia*, but *Scanderbeg* did so ply him with continual allarums, and was so perpetually beating up his Quarters, that he grew weary of the Expedition, and returned to *Constantinople*, leaving his Bassa, still to maintain the Siege of the Town. In his way home he cor-

corrupted the Governour of a Fort called *Chidna*, in which were eight thousand of *Scanderbeg*'s Souldiers, promising them liberty and safety to depart: but when he had prevailed, and had them in his power, the Tyrant caused them cruelly to be cut in pieces, sparing neither Souldiers nor Inhabitants, Man, Woman nor Child. *Scanderbeg*, disdaining to have his Capital City besieged by *Bartabanus*, with fourteen thousand choice Souldiers he marched to indeavour its relief, but by the way, hearing that *Janima* was coming with a fresh supply to the *Turks*, he detached a party of his men, and routed this new Army, and took *Janima* and his Sons Prisoners, whom the next day he shewed to *Bartabanus*, and then with plain force drave the *Turks* from a Mountain near the City. The *Turks*, discouraged with these and other such like things, rose in the silence of the Night, and retreated eight miles from the City. *Scanderbeg* the next morning found in their Tents great store of Corn and other Provision, which he conveyed into *Croya* in great Triumph.

The Spring following, *Mahomet* with a mighty Army again entred *Epyrus*, and having besieged several places, did at length again lay Siege to *Croia*, but with the same fortune as formerly, for many of his men being day by day cut off by *Scanderbeg* being in want of provisions, he was forced to return to *Constantinople* covered with shame and rage.

But as *Scanderbeg* was now busie in putting his Kingdom into good order, he fell sick of a Feaver, and perceiving his end to draw nigh, he sent for his Wife, his Son, and the confederate Princes, and discoursed to them of his troublesome Life, forewarned them of the dangers were like to ensue, to persevere in Unity, made the *Venetians* Protectors of his Son and Kingdom, and so after he had with most fervent Prayer commended his Soul into the hands of the Almighty God, he quietly left this Life *Jan.* 17. *Anno Christi* 1466. and of his age sixty three, and of his Reign twenty four. He

was

was royally buried in the Cathedral in *Lyſſa*; yet nine years after, the *Turks* having taken the City, with great Devotion digged up his Bones, reckoning it ſome part of their happineſs, if they might ſee or touch the ſame; ſuch as could get any part thereof ſet it on Silver or Gold, and hung it about their Necks, perſwading themſelves, that it would make them Valiant and proſperous.

He was a man of rare Parts, and of an indefatigable Spirit: during all the time of his Wars, he never ſlept above two houres a Night; he ever Fought againſt the *Turks* with his Arm bare, and that with ſuch fierceneſs, that the Blood did oft times burſt out of his Lips. He with his own hands ſlew at leaſt three thouſand of the *Turks*. What his ſtrength was, may appear by theſe Examples. There was in a part of *Epyrus* a mighty wild Bull, that had murdered many, and committed a thouſand outrages: him *Scanderbeg* incountred with on Horſe-back, and with one only blow of his Semiter he cut his Neck clean from his Shoulders.

Alſo a Monſtrous Boar in *Apulia* that had wounded many of King *Ferdinand*'s Courtiers, *Scanderbeg* being hunting with the King, incountred with this Beaſt, and ſoon ſevered his head from his Body.

CLVIII. Strange is the Story of *Macamat*, Sultan of *Cambaia*, he kept an Army of 20000 Horſe-men. Every Morning reſort to his Palace fifty men ſitting on Elephants, their office is, with all Reverence to ſalute the Sultan, the Elephants alſo kneeling down. Aſſoon as he waketh, is heard a great Noiſe of Trumpets, Waits, and Drums, with other muſical Inſtruments, in rejoycing that the Sultan liveth, and the like at Dinner. His Muſtachoes are ſo long, that he beareth them up with a Filler, as Women do the hair of their heads. his Beard was white and long, to the very Navel. He was ſo accuſtomed to Poyſon from his Infancy, that he daily eat ſome to keep it in uſe; and though he feel no hurt himſelf thereof by reaſon of Cuſtom, yet doth he

he so venome himself, that he is Poyson to others; for when he is disposed to put any of his Noble-men to Death, he causeth him to be brought to his Presence and stand naked before him, then he cateth certain Fruits like Nutmegs, and also the leaves of some Herbs, adding thereto the Powder of beaten Oyster Shells, chewing them a while in his Mouth, he spitteth it upon him he designs to kill, who being sparkled therewith, dieth by the force of it within the space of half an hour. He entertains about four thousand Concubines, for whensoever he hath lain with any of them at Night she that lies with him is dead on the Morning: or when he changeth his Shirt or other Apparel, no man dares wear it. The Reason of his being so venomous, is, because his Father brought him up so of a Child with Poyson little by little, with Preservatives so accustoming him thereto.

CLIX. Captain *Hawkins* tells in his Voyage at the *Mogul*'s Court; it happened to a great Friend of mine (a chief man having under his Charge the King's Wardrobe, all sorts of Mercery, and his *China* dishes) that a fair *China* dish (which cost forty five Rials of Eight) was broken by a Mischance, (when the King was in his Progress) being packed amongst other things, on a Camel, which fell and broke all the whole Parcel. This Noble-man knowing how dearly the King loved this Dish above the rest, presently sent a Servant to *China Machina* to seek another, hoping that he would return with another like this, before it would be miss'd: but his evil Luck was contrary; for the King two years after remembred this Dish, and his Man was not yet come. Now when the King heard the Dish was broken, he was in a great Rage, commanding him to be brought before him, and to be beaten by two Men, with two Whips made of Cords, and after that he had received a hundred and twenty Lashes, he commanded his Porters to beat him with their small Cudgels till a great many of them were broken; at last twenty men were beat-

beating of him, till the poor man was thought to be dead, and then he was haled out by the Heels, and commanded to Priſon. The next day the King demanded, whether he was living? Anſwer was made, he was. Whereupon, he commanded he ſhould be carried to perpetual Priſon. The King's Son being his Friend, freed him of that, and obtain'd of his Father that he might be ſent home and there cured: ſo after two Months he was reaſonable well recovered, and came before the King, who preſently commanded him to depart the Court, and never come again before him until he had found ſuch a little Diſh, and that he travel'd for *China Machina* to ſeek it; the King allowing him 5000 Rupies for his Charges; and beſides, returning one fourth part of his Living that he had before to maintain him in his Travel. He being departed, and fourteen Months on his Travel, was not yet come home; but News came of him, that the King of *Perſia* had the like Diſh, and for pitties ſake hath ſent it him, who at my Departure was on his way homeward.

CLX. In *Japan* three were executed, *viz.* two Men and one Woman; the cauſe this: the Woman, none of the honeſteſt (her Husband travelled from home) had appointed theſe two their ſeveral Hours to repair unto her. The latter man not knowing of the former, and thinking the time too long, coming in before the hour appointed, found the firſt man with her already, and inraged thereat, he whipt out his Cattan, and wounded them both very ſorely, having very nigh hewn the Chine of the man's back in two, but as well as he might he cleared himſelf of the Woman, and recovering his Cattan, wounded the other; the Street taking notice of this Fray, forthwith ſeized upon them and led them aſide, and aquainted King *Foyne* therewith, who preſently gave order that they ſhould cut off their heads: which done, every man that lifted came to try the ſharpneſs of their Cattans upon the corps, ſo that before they left off, they had hewed them all three into pieces as ſmall as a mans hand,

and

And yet notwithstanding did not then give over, but placing the Pieces upon one another, would try how many of them they could strike through at a blow: and the Pieces are left to the Fowls to devour.

CLXI. At the City of *Fes*, their manner of proceeding against a Malefactor is thus; having given him a 100 or 200 stripes before the Governour, the Executioner putteth an Iron Chain about his neck, and so leadeth him stark-naked (his Privities only excepted) through all parts of the City: after the Executioner follows a Serjeant, declaring to all the People what Fact the Guilty Person hath committed, till at length, having put on his Apparel again, they carry him back to Prison, sometimes it falls out that many Offenders chained together are led through the City and the Governour for each Malefactor thus punished, receiveth one Ducat, and also at their first entrance into the Goal, he demands of each one a certain Duty, which is paid to him by divers Merchants and Artificers, appointed of purpose.

CLXII. At *Grand Cairo* in *Ægypt*, upon Malefactors they inflict most horrible punishments, especially upon them that have committed any heinous Crime in the Court. Thieves they condemn to the Halter. A Murther committed treacherously they punish in manner following: The Executioner's assistants take the Malefactor one by the head, another by the feet, and then the chief Executioner with a two-handed Sword cutteth his Body in twain, the one part whereof adjoyning to the Head, is put into a Fire full of unslacked Lime; and it is a most strange and dreadful thing to consider, how the same dismembred half Body will remain alive in the fire for the space of a quarter of an hour, speaking and making answers to the standers by. But Rebels or Seditious Persons they flea alive, stuffing their Skins with Bran till they resemble man's shape, which being done, they carry the said stuft Skins upon Camels backs through every street

of the City, and therein publiſh the Crime of the Party executed: but if the Tormentor once toucheth his Navel with the Knife, he preſently yieldeth up the Ghoſt: which he may not do until he be commanded by the Magiſtrate ſtanding by. If any be impriſoned for Debt, not having wherewithall to ſatisfie the ſame, the Governour of the Priſon payeth their Greditors, and ſendeth them poor wretches, bound in Chains, accompanied with certain Keepers, daily to beg Alms from ſtreet to ſtreet, all which Alms redound to the Governour, and he alloweth the ſaid Priſoners very bare maintenance to live upon.

CLXIII. In *Zant* the Inhabitants of the Iſland are generally *Grecians*; in Habit they imitate the *Italians*, but tranſcend them in Revenges; they will threaten to kill a Merchant that will not buy their commodities, and make more Conſcience to break a Faſt than to commit a Murther. One of them (as our Author *George Sandys* ſaies) at our being there, purſued a poor Saylor (an *Engliſh* man) for offering to convey a little bag of Currants aboard unaccuſtomed, and killed him, running up a pair of Stairs for ſuccour: but cowardize is joyned with their cruelty, who dare do nothing but ſuddenly, upon advantages; and are ever privately armed, incouraged to villanies by the remiſneſs of their Laws: for none will lay hands upon an Offender until fourteen days after that he be called to the Scale, (a place of Publick Juſtice) who in the mean time hath leiſure to make his own peace, or elſe to abſent himſelf; if then he appear not, they puniſh him; and propound a reward, according to the greatneſs of his offence, to him that ſhall either kill or take him alive: the Labourers do go into the Field with Swords and Partizans, as if in an Enemies Country, bringing home their Wikes and Oyls in Hogs-skins, the In-ſides turned outwards. It is a cuſtom among them to invite certain men unto Marriages, whom they call Compeers, every one of theſe do beſtow a Ring, which the Prieſts do put

put upon the Bride and Bridegrooms finger, interchangeably shifting them; and so he doth the Garlands on their heads. Of these they are never Jealous. The Bridegroom entring the Church, strikes his Dagger in the door: held available against Inchantments, for here is a common practice to bewitch them: made therefore impotent with their Wives, until the Charm be burnt, or otherwise consumed: insomuch, that sometimes (as they say) the Mothers of the betrothed, by way of prevention do bewitch themselves and again unloose themselves as soon as the Marriage is consummated.

CLXIV. The *Mamalukes*, who were accounted the best Horsemen of their time, by the command of the Soldan they were to exercise before the *Turkish* Ambassador. Beneath a Castle was a long Plain prepared for that purpose, in the midst whereof was three heaps of Sand, fifty paces distant, and in each a Spear erected with a Mark to shoot at, and the like over against them, with space between for six horses to run a breast: here did the young *Mamalukes*, gallantly adorn'd, upon their Horses running a full Career, yield strange experiments of their Skill, not one missing the Mark, first with casting Darts, and after with their Arrows, as they ran; and lastly trying their Staves; others after this, in the like race of their running horses, shot with like Dexterity divers Arrows backwards and forwards; others in the midst of their race alighted three times, and (their Horses still running) mounted again, and hit the mark nevertheless: others did hit the same standing on their Horses thus swiftly running; others three times unbent their Bows and thrice bent them, again whilst their Horses ran, and missed not the Mark. Neither did others, which amidst their Race, lighted down on either side, and again mounted themselves; no nor they which in their swiftest course leaped and turned themselves backward on their Horses, and then (their Horses still running) turned themselves forward: there were them, which whilst the Horses ran, ungirt

their Saddles thrice, and each time ſhooting, and then again girding their Saddles, and never miſſing the Mark, ſome ſitting in their Saddles leaped backwards out of them, and turning over their heads, ſettled themſelves again in their Saddles, and ſhot as the former three times; others laid themſelves backwards on their running Horſes, and taking their Tails, put them into their Mouths, and yet forgot not their Aim in ſhooting: ſome after every ſhot, drew out their Swords and flouriſhed them about their heads, and again ſheathed them: others ſitting between three Swords, on their right ſide, and as many on their left, thinly clothed, that without very great care, every motion would make way for death, yet before and behind them touched the Mark: one ſtood upon two Horſes running very ſwiftly, his feet looſe, and ſhot alſo at once three Arrows before, and again three behind him: another ſitting on a horſe neither bridled nor ſaddled, as he came at every Mark aroſe and ſtood on his Feet, and both hands hitting the Mark, ſate down again three times: a third ſitting on the bare Horſe, when he came to the Mark lay upon his back and lifted up his Legs and yet miſſed not his ſhoot; one of them was killed with a fall, and two ſore wounded in theſe their feats of Activity: they had an old grave man which was their teacher. If I have long detained thee in this ſpectacle, remember that the Race of *Mamalukes* ſhould not be forgotten, the rather, becauſe their name is now razed out of the World, and this may ſeem an Epitaph to their Sepulchre, after whom none are left perhaps able to do the like.

CLXV. But now I ſhall take occaſion to ſpeak of Death and the gallantry wherewith ſome Perſons have received it. And begin with the ſtory of *Sophoniſba*, who was the Queen of *Syphax* the *Numidian*. He being made Priſoner to the *Romans*, ſhe came, yielded her ſelf to *Maſſaniſſa*, and vehemently beſought him, that he might not be delivered into the hands of the *Romans*,

mans. Her youth and excellent beauty so commended her suit, that he forthwith granted it, and to make good his promise, married her himself that very day, having been contracted with her before her Marriage with *Syphax.* But *Scipio* the *Roman* General gave him to understand that the *Romans* had title to her head, and that she was a mischievous Enemy of theirs, and therefore advised him not to commit a great offence upon little reason. *Massaniss.* blushed and wept; and finally having promised to be governed by *Scipio*, he departed to his Tent; where, after he had spent some time in Agony, he called to him a Servant, and tempring a potion for *Sophoniba*, sent it her with this message; that gladly he would have her to live with him as his Wife, but since they who had power to hinder him would not yield thereto, he sent her a Cup that should preserve her from falling alive into the hands of the *Romans*; willing her to remember her Birth and Estate, and accordingly to take order for her self. At the receipt of this Message and Present she only said, that if her Husband had no better present for his new Wife, she must accept this: adding, that she might have died more honourably, if she had not wedded so lately before her Funerals; and herewithal she boldly drank off the Poyson.

CLXVI. Dr. *Feckenam* was sent to the Lady *Jane Gray*, that she must prepare her self to die the next day; which message was so little displeasing to her, that she seemed rather to rejoyce at it. The Doctor being earnest with her to leave her new Religion, and to embrace the old, she answered, that she had now no time to think on any thing, but of preparing her self to God by Prayer: *Feckenam* thinking that she had spoken this, to the end she might have some longer time of life, obtained of the Queen three days longer, and then came and told so much to the Lady *Jane*, whereat she smiling said, *You are much deceived if you think I had any desire of longer life: for I assure you, since the time you went*

from me, my life hath been ſo odious to me, that I long for nothing ſo much as Death; and ſince it is the Queens pleaſure, I am moſt willing to undergo it.

CLXVII. Queen *Anne*, the Wife of *Henry* the eighth, when ſhe was led to be beheaded in the Tower, ſhe called one of the King's Privy-Chamber to her, and ſaid unto him; commend me to the King, and tell him, he is conſtant in his courſe of advancing me; for from a privare Gentlewoman he made me Marchioneſs, and from a Marchiones to a Queen; and now that he hath left no higher degree of worldly honour for me, he hath made me a Martyr.

CLXVIII. *Calanus* the *Indian*, of great fame and name for Philoſophy, and held in great reverence by *Alexander* the Great, when he had lived ſeventy three years in perfect health, and was now ſeized upon by a Diſeaſe, accounting that he had arrived at that term of Felicity, which both nature and fortune had allotted him, determined to depart out of life: and to that purpoſe deſired of *Alexander* a Funeral Pile to be erected, and that as ſoon as he had aſcended to the top of it, he would appoint his Guard to put fire to it. The King not able to divert him from his purpoſe, commanded the Pile to be erected, an innumerable multitude of People flocked together to behold ſuch an unuſual a ſpectacle. *Calanus*, as he had ſaid, with a marvellous alacrity aſcended the top of the pile, and there laid him down, wherein he was conſumed to Aſhes.

CLXIX. But now it is time to bring them to their Graves, and give an account of the Cuſtoms of ſeveral Nations in the Burial of their dead, and begin with the Inhabitants dwelling near the River *Nile*, who not ſatisfied with Natures Treaſures, as Gold, Precious Stones, Fleſh in variety and the like; the Deſtruction of Men and Women neighbouring them better contents them, whoſe dead Carkaſſes they devour with a Vultures appetite; whom if they miſs, they ſerve their Friends (ſo as they miſcall them) ſuch ſcurvy ſauce, butch-

butchering them, and thinking they excuse all in a Complement; that they know no better way to express Love, then in making (not two Soules) two Bodies one by such an Union: yea some, as some report (worn by age or worm-eaten by the Pox) proffer themselves to the Shambles, and accordingly are disjoynted and set to saile upon the Stalls.

CLXX. The Funerals of the *Bannyans* are of the old stamp, sacring the Corps to Ashes in a holy fire, compounded of all sorts of Wood and Aromatick Spices; the Wife also in epectation to injoy her Husband amongst incomparable pleasures, invelops her dainty Body with the mercilesse Flames, for which Affection she obtains a living memory.

CLXXI. The Inhabitants of the *Canary* Hlands washt their dead, and kept them erected in a Cave, a Staff in one hand, and a Pail of Milk and Wine set near him to support and comfort him in his Pilgrimage to the *Elizian* Fields.

CLXXII. The *Indians* that dwell near the River *Ganges* have likewise the liberty to burn with their dead Husbands: so that death having cut in two their Union, the Relict conceits her self a loathed Carcass, and resolves to make her self an Holocaust, robes her Body with a transparent Lawn, her Arms, Legs and Thighs are also fettered with Chains, expressing Love; but her Ears, Nose and Fingers are adorned with Pearls and precious Stones: with one hand she holds a Nosegay of Flowers, in the other a Ball; both which are emblems of Paradice. She is attended with a great number, some accompanying her for Love, others for Civility, but most for her incouragement and honour of the Ceremony: the Priests all the way she goes describe the Joys she is to possesse, and the assurance she has to injoy her Husband speedily in the blessed shades below: she returns a modest Smile, trips on chawing something in her Mouth that intoxicates her Brains, and upon sight of the Flames, seems transported with satisfaction. So soon

as ſhe ſees the Carkaſs of her Husband laid upon a Pile, and the fire burn, like a mad Lover ſhe whirles about the Pit, and having bid farewel to Parents, Children and Friends, willingly incorporates with the Fire; which quickly makes them one in Aſhes: Muſick of ſundry ſorts, and acclamations of the Spectators yell aloud at the ſame inſtant, both for the greater honour of the obſequie, and that the ſcreeches of the poor wretch may not be heard, whereby others may be diſcouraged. Now albeit ſome Women of this perſwaſion living under a *Mahometan* Prince being denied this liberty to burn with the Bodies of their Husbands Corps, have been known of late years to make themſelves away; yet others more Wiſe, and leſs valuing a place in the Catalogue of thoſe fiery Zealots, doe refuſe to burn: but in ſuch wiſe by way of Ignominy they are commanded to ſhave their heads and to ſequeſter themſelves from company; which is a puniſhment. Howbeit this cuſtom of burning is much more ancient with men amongſt the *Brachmans* than with the other Sex: for with the latter it came not in practice until ſeveral of their Husbands were made away by Poyſon, which their laſcivious Wives would frequently miniſter upon giving them diſtaſte, or other ſlight provocations, for prevention whereof this Law was deviſed, and injoin'd the Relict: and though in its inſtitution it ſeem'd ſevere, it was to deterr them from that wicked practice, which long cuſtome had made familiar and reputable; whereof amongſt many other inſtances we find that of *Mandanis* the *Gymnoſophiſt*, who, as *Strabo* reports, was courted by *Alexander* the Great, to accept of a rich Preſent he made the Philoſopher; but contemning it and his glory, it (at leaſt ſeeming) ſo incenſed the King, that the *Brachman* for his arrogancy was condemned to death: and being told he might be pardoned, ſo he would but deſire it, with no leſs moroſity anſwered, he would indeed petition *Alexander* not for life, but liberty to burn himſelf; giving this reaſon

son, that death was in no wise terrible, where it is only an inlet unto immortality in exchange of his old perishing Flesh, expecting a more durable and excellent condition.

CLXXIII. The Funerals of the *Chinezes* are after this sort; When any dies, they first wash, then perfume and lastly apparel the Corps, and put his best Cloaths on, then cover his head; and having set him a Chair, his Wife entring the Room, first gives him a respect and then kisses him; After that, she takes her farewel, with as much sorrow as can be imagined: she is no sooner gone, but his Children enter in order according to their Seniorities; they first kneel, and then kiss the dead mans's hand, yea strive to outvie each other in their ejaculations, expressing their Love by sorrowfull countenances and gestures, as beating their Breasts, and pouring out tears in abundance: being withdrawn, next his kindred act their parts, and lastly his Friends, and other more remote acquaintance: the third day they lay him in a Coffin of precious Wood, which they cover with a Silk Cloth, and over it place his Picture; for fifteen days in that sort the Corps rests, and each day a Table is spread with meat, which nightly the Priests have the liberty to eat, for 'tis they who burn the Incense and offer Sacrifice. When they carry it to the Grave, Women are hired to howl, the better to move others to compassion: sometimes upon his Coffin they place the Image of a dead man, whom they expect should shew him the surest and readiest way to *Elizyum*: that done, the Women and Children for some daies seclude themselves, and when abroad, go dolourously habited, for they put course Sack-cloath near their Skin; have their Cloaths made long and plain and for three years are not seen to laugh or joy in any thing; but to the utmost of their Power, exercise their Love by their continual lamentation, abstinence from Feasts and Pastimes, and in all their Letters subscribe themselvs such one's disobedient and unworthy Widdow,

dow, Child, or what may beſt ſet forth Obſervance.

CLXXIV. The *Gowers* being ſuch as follow the old Religion of the *Perſians*, differ in their Funeral Ceremonies from the *Perſees* who live at preſent in the *Indies*: for in reverence to the Fire, theſe not only forbear to burn the dead, fearing to offer it an unclean thing; but even hold it a Crime to ſpit into the Fire, which yet they repute Sacred. But whereas the *Egyptians* powder the dead with Salt and Spices to preſerve them from putrefaction, the *Perſe* in *India* expoſe the dead to the Sun's rage, till he have eaten them. And theſe *Gowers* oft times put them in the hollow of a Tree, ſtanding upright, ſupported by the Bole, till obſervation releaſe them: For if the Vultur pick out his right Eye firſt, then they conclude that he is in Paradice; if the left, then a *Cacodæmon* vexes him; and they feaſt or faſt by that obſervation, as Joy or Sorrow is occaſioned. Contrary to the *Perſian Satrapæ*, who had their Graves ſo deep in the ſides of Rocks and Mountains, that they were uſually let down by cords or other like device many Fathoms, the Corps being firſt embalmed.

The Burials of the *Perſians* revive ſome Ceremonies that of old were uſed amongſt the Jews and Gentiles: at his farewel to the World the next of Kin cloſe the Eyes, as did *Joſeph* in the 46 *cap.* of *Geneſis*, and *Telemachus* in *Ovid*,

Ille meos Oculos comprimat ille tuos.

The nobler ſort of People had their Sepulchres in the ſides of Mountains or Hills about *Perſepolis*: howbeit, ſome uſed to embalm, the Brains being exhauſted by a ſilver Engine, the Belly (ſo ſoon as diſſected and the Bowels extracted) cleanſed with Wine, farced with Caſſica, Myrrhe, and other Spices, was then cloſed, and buried in extraordinary deep Pits or Vaults, or in places

places boarded in the sides of Mountains. But the poorer sort used only Bitumen or else the Juice of Cedars, which resists Putrefication. Howbeit, the most useful way of Burial is this; first, They wash the Corps with clean Water, (as we find practised to *Tabitha* in *Act.* 9.) they carry it orderly and with Silence to the Grave, then lodge the Carcass, not in Machits or Churches, but Church-yards, and where none lay formerly, supposing it a vile part to disturb the dead, whom in the Grave they think sensible of Torment: they place his Head towards *Medina*, and for seven days the next of Kin watch, to keep, if possible, the evil Angel from his Grave, incessantly warbling out Elegiac Threnodies, as the last expression of Love they can shew. Others thus; In the first place go those of his Blood, next them, his Varlets naked to the Waste, the rest in Trouses, who to express their Zeal burn or scratch their Arms and Breasts, and cut and print Circles in their Flesh, (a Mode borrowed from the *Jews*, prohibited by *Moses*) *Levit.* 19. 28. *Deut.* 14. 1. so that the Blood oft trickles down in many places; next them are ranked Youths, whose Shoulders bear some Texts out of the Alcoran, mixing with them Eulogies of the Defunct which they ingeminate: next these follow many Persons of best rank, each putting his hand to the Cord that draws the Hearse, and on every side throng the Multitude, some bearing in their hands Lawrel or Cypress, others Garlands of Flowers, Fruits, and what best befits the Season: some seminated Horse-men play along, and oft times, to demonstrate their Love, spare not to wound their Carcasses: in the last place go the *Prefica* or Women hired to weep and howl, who tear their false Hair, probably smell to Onions for the procuring of Tears, and use such impostures as did the *Antick Romans*, who made it an Art to mourn, and by their counterfeit Tears and Shricks to provoke others to Passion and like Lamentation.

But

But the Funerals of the *Perſees* is in this Manner: They neither burn nor bury their dead, but having firſt put the Body into a Winding-ſheet, all the way they paſs towards the Grave his Kindred beat their Breaſts, but with little noiſe, till they come within fifty or a hundred Paces of the Burial place; where the *Herbond* meets them, uſually attired in a yellow Scarf, and on his head wearing a thin Turband. The Neceſſilars or Bearers bear the Corps upon an iron Bier (for Wood is forbidden, in that it is dedicated to the Fire) to a little ſhed, where (ſo ſoon as ſome Miſtiques are acted) they hoiſe up to the top of a round Building, ſome of which are twelve foot high and eighty in circuit; the entrance is for the moſt part at the North-eaſt ſide, where through a ſmall Grate they convey the Carcaſs into a Monument; good men into one, bad into another: 'tis flat above, open to the Air, plaiſter'd with white Loam, hard and ſmooth like that of *Paris*: in the midſt thereof is a hole deſcending to the Bottom, made to let in the Putrefaction iſſuing from the melted Bodies, which are thereupon laid naked in two rows or Ranks, expoſed to the Sun's rage and appetite of ravenous Birds, who ſpare not to devour the fleſh of theſe Carcaſſes, tearing aſunder and deforming them in an ugly ſort; ſo that the abominable ſtink of thoſe unburied Bodies (in ſome places three hundred) is ſo loathſom (that did not a deſire to ſee ſtrange Sights allure a Traveller) they would prove much worſe ſeen than ſpoken of.

FINIS.

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